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VOLUME III.

MISCELLANEOUS INSCRIPTIONS FROM THE TAMIL COUNTRY.

PART II.

INSCRIPTIONS OF VIRARAJENDRA I., KULOTTUNGA-CHOLA I., VIKRAMA-CHOLA AND KULOTTUNGA-CHOLA III.

WITH ONE PLATE.

EDITED AND TRANSLATED

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VI.—INSCRIPTIONS OF KULOTTUNGA-CHOLA I.

Eleven years ago the Châlukya-Chôḷa king Kulôttuṅga I. was known only from the Chellûr plates of his grandson Kulôttuṅga-Chôḍa II.[1] and from the Chellûr plates of his son Vîra-Chôḍa.[2] Since then a considerable number of other records has become accessible. Further versions of the pedigree of the last Eastern Châlukya kings are contained in the Piṭhâpuram plates of Vîra-Chôḍa[3] and in two of the Piṭhâpuram pillar inscriptions.[4] In his valuable paper on the *Kaliṅgattu-Paraṇi*[5] Mr. V. Kanakasabhai Pillai gave an abridged translation of this Tamil poem and identified its hero with the Kulôttuṅga I. of the Chellûr plates. Dr. Fleet's paper on the chronology of the Eastern Châlukya kings contains an account of the reign of Kulôttuṅga I.[6] based on all the materials which were available at the time.

The chief source for the history of Kulôttuṅga I. are of course his own inscriptions. I subjoin a list of those which have been discovered so far, grouping them under eight heads for the sake of convenience.

I. Sanskrit and Telugu inscriptions in the Telugu country.[7]

II. Two inscriptions in the Mysore State.[8]

III. Three Sanskrit inscriptions at Chidambaram, Tiruveṇgâḍu and Tiruvoṟṟiyûr.[9]

IV. Tamil inscriptions without historical introduction.

1. 23rd year: Tiruvallam, No. 59 above.
2. 39th year: Pallâvaram, No. 312 of 1901.
3. 44th year: Chidambaram, *Ep. Ind.* Vol. V. p. 105 f.
4. 48th year: Maṇimaṅgalam, No. 32 above.

V. Tamil inscriptions opening with the words திருமன்னி விளங்கும்.

1. 2nd year: Tiruvoṟṟiyûr, No. 64 below.
2. 2nd year: Tiruvâlaṅgâḍu, No. 65 below.
3. 2nd year: Kôlâr, No. 66 below.
4. 3rd year: Sômaṅgalam, No. 67 below.
5. 4th year: Kâvântaṇḍalam, No. 77 below.

VI. A mutilated Tamil inscription of the 6th year at Tirukkôvalûr, which opens with the words பூமேலரிவை[வ]யும் (No. 125 of 1900).

VII. Tamil inscriptions opening with the words புகழ் சூழ்ந்த புணரி.

1. 5th year: Conjeeveram, No. 68 below.
2. 6th year: Conjeeveram, No. 1 of 1893.
3. 11th year: Perumbêr, No. 78 below.
4. 14th year: Tirukkaḻukkuṉṟam, No. 69 below.
5. 14th year: Ammuṇḍi, No. 325 of 1901.
6. 15th year: Tanjore, above, Vol. II. No. 58.
7. 18th year: Śrîraṅgam, No. 70 below.
8. 20th year: Kîḻappaḻuvûr, No. 71 below.
9. 26th year: Tiruviḍaimarudûr, No. 72 below.
10. 30th year: Chôḷapuram, No. 73 below.

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[1] *Ind. Ant.* Vol. XIV. p. 55 ff.
[2] Above, Vol. I. p. 49 ff.
[3] *Ep. Ind.* Vol. V. p. 70 ff.
[4] *Ibid.* Vol. IV. p. 36 and p. 227 f.
[5] *Ind. Ant.* Vol. XIX. p. 329 ff.
[6] *Ibid.* Vol. XX. p. 276 ff.
[7] *Ep. Ind.* Vol. VI. p. 219 ff.
[8] *Ibid.* Vol. IV. p. 70, No. 6, and p. 72, No. 9.
[9] *Ibid.* Vol. V. No. 13, A, B and D.

11. Date lost: Siṁhâchalam, No. 363 of 1899.
12. 39th year: Conjeeveram, No. 74 below.
13. 42nd year: Tirukkalukkunram, No. 75 below.
14. 45th year: Âlaṅguḍi, No. 44 of 1891.[1]
15. 47th year: Jambukêśvara temple, No. 76 below.

VIII. Tamil inscriptions opening with the words புகழ்மாது விளங்க.

1. 7th year: Tiruvoṟṟiyûr, No. 401 of 1896.
2. 10th year: Tirukkôvalûr, No. 121 of 1900.
3. 15th year: Śrîraṅgam, No. 61 of 1892.
4. 16th year: Tiṇḍivaṉam, No. 145 of 1900.
5. 20th year: Conjeeveram, above, Vol. II. No. 77.
6. 20th year: the smaller Leyden grant.
7. [2]1st year: Uttaramallûr, No. 66 of 1898.
8. 23rd year: Tirukkaḷukkuṉṟam, No. 180 of 1894.
9. 25th year: Tiruppulivaṉam, No. 45 of 1898.
10. 26th year: Tiruvallam, No. 58 above.
11. 28th year: Gaṅgaikoṇḍâṉ, No. 163 of 1895.
12. 29th year: Kaḍappêri near Madurântakam, No. 135 of 1896.
13. 31st year: Drâkshârâma, No. 196 of 1893.
14. 31st year: Tirukkôvalûr, No. 122 of 1900.
15. [32]nd year: Tirukkôvalûr, No. 130 of 1900.
16. 34th year: Conjeeveram, above, Vol. II. No. 78.
17. 35th year: Kaḍappêri near Madurântakam, No. 136 of 1896.
18. 3[6]th year: Takkôlam, No. 18 of 1897.
19. 3[9]th year: Chôḷapuram, No. 46 of 1896.
20. 40th year: Drâkshârâma, No. 197 of 1893.
21. 43rd year: Little Conjeeveram, No. 49 of 1893.
22. 45th year: Tirumalavâḍi, No. 80 of 1895.
23. 46th year: Conjeeveram, No. 35 of 1888.
24. 48th year: Maṇimaṅgalam, No. 31 above.
25. 48th year: Conjeeveram, No. 36 of 1888.
26. 48th year: Maṉṉârguḍi, No. 103 of 1897.
27. 49th year: Gaṅgaikoṇḍachôḷapuram, No. 80 of 1892.
28. Date lost: Tinnevelly, No. 145 of 1894.
29. Date lost: Pallâvaram, No. 316 of 1901.

The parents of the king's father were the Eastern Châlukya king Vimalâditya, who ascended the throne on the 10th May A.D. 1011,[2] and Kundavâ[3] or Kûndavâ,[4] the daughter of the Chôḷa king Râjarâja I. (whose reign commenced between the 25th June and the 25th July A.D. 985)[5] and the younger sister of his successor Râjêndra-Chôḷa I.[6]

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[1] This inscription contains a long passage which describes Kulôttuṅga's conquest of Kaliṅga, but which cannot be published until a second, independent copy of it has been found. The date portion is given in *Ep. Ind.* Vol. IV. p. 70 f.

[2] This date is calculated by Prof. Kielhorn from the Raṇastipûṇḍi grant, which will be published by Mr. Venkayya in *Ep. Ind.* Vol. VI.

[3] *Ibid.* Vol. IV. p. 302.

[4] *Ind. Ant.* Vol. XIV. p. 50.

[5] *Ep. Ind.* Vol. VI. p. 24.

[6] Above, Vol. I. p. 51 f.

(whose reign commenced between the 26th November A.D. 1011 and the 7th July 1012).[1] The parents of the king were the Eastern Châlukya king Râjarâja I., who ascended the throne on the 16th August A.D. 1022,[2] and Ammaṅgadêvi[3] or Ammaṅgayambâ,[4] the daughter of the Chôḷa king Râjêndra-Chôḷa I.[5] Thus he was a descendant of the lunar race on his father's side and of the solar race on that of his mother and grandmother.[6] A younger sister of his, named Kundavai after her grandmother, is known from an inscription at Chidambaram.[7] The *Kaliṅgattu-Parani*, which unfortunately is very averse to mentioning proper names, records at least the name of Kulôttuṅga's maternal grandfather, Gaṅgaikoṇḍa-Chôḷa,[8] *i.e.* Râjêndra-Chôḷa I.,[9] and that of his father, the Eastern Châlukya king Râjarâja I. The verse (x. 3) which contains the second reference has been hitherto misunderstood and 'Râjarâja' has been considered a mistake for the Chôḷa king Râjêndra-Chôḷa I.[10] Now Mr. Venkayya has found that Mr. Kanakasabhai's translation of the verse may be modified as follows:—"Vishṇu appeared again in the royal womb of the queen of him of the race of the Moon which dispels all darkness, — Râjarâja's gracious Lakshmî (who was) of the rival race of the Sun." Here both 'the queen' and 'Lakshmî' refer to Ammaṅgadêvî, and her husband is the Eastern Châlukya king Râjarâja I.

The copper-plate grants allot to the Eastern Châlukya king Râjarâja I. a reign of 41 years,[11] while the Piṭhâpuram inscription of Mallapadêva gives him 40 years.[12] Accordingly, his death and the accession of his son Kulôttuṅga I. would *primâ facie* fall in A.D. 1061–62 or 1062–63. This date is not borne out by the Telugu inscriptions of Kulôttuṅga I. which contain both a Śaka date and a regnal year, and according to which the accession took place in Śaka-Saṁvat 991–92 = A.D. 1069–71.[13] And Professor Kielhorn's calculations of the dates of Tamil and Kanarese inscriptions prove that his reign commenced between the 14th March and the 8th October A.D. 1070.[14]

The original name of the king was Râjêndra-Chôḍa,[15] and in the Tamil inscriptions of his 2nd, 3rd and 4th years (Nos. 64 to 67 and 77 below) he is actually called Râjakêsarivarman, *alias* Râjêndra-Chôḷadêva (II.). The account of Kulôttuṅga's birth and youth in the *Kaliṅgattu-Paraṇi*[16] seems to imply that he was adopted by Gaṅgaikoṇḍa-Chôḷa (*i.e.* Râjêndra-Chôḷa I.), who apparently had no son of his own, and that he was nominated the heir-apparent of his grandfather. If the *Kaliṅgattu-Paraṇi* (xiii. verse 62) calls Kulôttuṅga's father Paṇḍita-Chôḷa, this can hardly refer to his real father, the Eastern Châlukya king, but must mean his adoptive father, Râjêndra-Chôḷa I. That the latter had the surname Paṇḍita-Chôḷa may be concluded from two of his Tanjore inscriptions,[17] which mention a regiment entitled Paṇḍita-Śôḷa-terinda-villigaḷ, *i.e.* 'the chosen archers of Paṇḍita-Chôḷa.'

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[1] *Ep. Ind.* Vol. VI. p. 24.

[2] *Ind. Ant.* Vol. XIX. p. 129 f.

[3] Above, Vol. I. No. 39, verse 7, and *Ep. Ind.* Vol. V. No. 10, verse 6.

[4] *Ep. Ind.* Vol. IV. No. 4, verse 20.

[5] Above, Vol. I. p. 51 f.

[6] Compare *Kaliṅgattu-Paraṇi*, x. verse 7.

[7] *Ep. Ind.* Vol. V. p. 105.

[8] Canto x. verse 5.

[9] See above, p. 62, note 1.

[10] *Ind. Ant.* Vol. XX. p. 279 f. and Vol. XXI p. 323.

[11] *Ind. Ant.* Vol. XIV. p. 55; above, Vol. I. p. 59; and *Ep. Ind.* Vol. V. No. 10, verse 4.

[12] *Ep. Ind.* Vol. IV. No. 33, verse 21.

[13] *Ibid.* Vol. VI. p. 220 f.

[14] *Ibid.* Vol. IV. p. 266.

[15] Above, Vol. I. No. 39, verse 8; *Ep. Ind.* Vol. IV. p. 227; and Vol. V. No. 10, verse 7, and p. 105.

[16] Canto x. verses 5 to 7 and 18.

[17] Above, Vol. II. Nos 12 and 13.

While still heir-apparent,[1] Kulôttuṅga I. distinguished himself by capturing elephants at Vayirâgaram and by defeating the king of Dhârâ at Śakkarakôṭṭam.[2]

According to the copper-plate grants his first charge was the country of Vêṅgî,[3] which had been ruled over by his father and paternal grandfather. Instead of 'the Vêṅgî country,' Kulôttuṅga's Tamil inscriptions use the expression 'the region of the rising of the sun,'[4] and the Piṭhâpuram pillar inscriptions employ the term Andhra-maṇḍala or Andhra-vishaya,[5] *i.e.* the Telugu country. Kulôttuṅga is stated to have entrusted this province to viceroys, first to his uncle Vijayâditya VII., then to his second son Râjarâja II., next to his third son Vîra-Chôḍa,[6] who assumed office on the 23rd August A.D. 1078,[7] and finally to Chôḍa of Velanâṇḍu.[8] Vijayâditya VII. is said to have governed Vêṅgî for 15 years and Râjarâja II. for 1 year. If we deduct the sum of these two reigns from A.D. 1078, the year of Vîra-Chôḍa's appointment, the result is A.D. 1062 as the date of Vijayâditya's accession. This year coincides with the end of the reign of the Eastern Châlukya king Râjarâja I., but is 8 years prior to Kulôttuṅga's coronation. This discrepancy may be explained in the following manner. The Chôḷa king Vîrarâjêndra I. claims to have conquered the country of Vêṅgî and to have bestowed it on Vijayâditya.[9] This expedition may have taken place just after the death of Râjarâja I. who was succeeded in A.D. 1062 by his brother Vijayâditya VII. It looks as if the rightful heir Kulôttuṅga I. had been ousted by the latter with the assistance of Vîrarâjêndra I.[10] This would explain the fact noted before, that Kulôttuṅga came to the throne 8 years after his father's death. As noted by Dr. Fleet,[11] Vijayâditya VII. had later on to apply to Râjarâja of Kaliṅganagara (A.D. 1071 to 1078) for assistance against the Chôḍa who threatened to absorb his dominions. This Chôḷa enemy was no doubt Kulôttuṅga I. who, after Vijayâditya's death, replaced him by Râjarâja II. and soon after by Vîra-Chôḍa.

The localities in which the inscriptions of Kulôttuṅga's 2nd year[12] (A.D. 1071-72) are found show that he was then in possession of Tiruvoṟṟiyûr, Tiruvâlaṅgâḍu and Kôlâr. An inscription of his 3rd year (No. 67 below) is found at Sômaṅgalam (near Maṇimaṅgalam), and one of his 4th year (No. 77 below) at Kâvântaṇḍalam (between Conjeeveram and Uttaramallûr).

The Chellûr plates of Vîra-Chôḍa state that Kulôttuṅga I. conquered the Kêrala, Pâṇḍya and Kuntala countries and was anointed to the Chôḍa kingdom under the name Kulôttuṅgadêva.[13] Instead of 'the Chôḍa kingdom' the Piṭhâpuram inscription of Malla-

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[1] See the translations of Nos. 68 and 69 below.

[2] See the translation of No. 64 below, and *Kaliṅgattu-Paraṇi*, x. verse 23. Râjêndra-Chôḷa I., Vîrarâjêndra I. and Vikramâditya VI. also claim to have taken Chakrakôṭṭa. See above, p. 70 and note 1.

[3] Above, Vol. I. No. 39, verse 9, and *Ep. Ind.* Vol. V. No. 10, verse 8.

[4] See the translation of No. 64 below.

[5] *Ep. Ind.* Vol. IV. No. 4, verse 27, and No. 33, verses 18 and 22.

[6] Above, Vol. I. p. 51, and *Ep. Ind.* Vol. IV. p. 49.

[7] *Ind. Ant.* Vol. XIX. p. 426.

[8] *Ep. Ind.* Vol. IV. p. 50.

[9] Page 65 above. The identification of this Vijayâditya with the Western Châlukya prince Vishṇuvardhana-Vijayâditya has to be given up.

[10] I suspect besides that Vîrarâjêndra I. is identical with the Dramila enemy of Râjarâja of Kaliṅganagara and with Râjêndra-Chôla, the father of Râjasundari; *Ind. Ant.* Vol. XVIII. p. 169, text line 85, and pp. 164 and 175.

[11] *Ind. Ant.* Vol. XX. p. 276.

[12] Nos. 64 to 66 below.

[13] Above, Vol. I. No. 39, verse 10 f.

padêva uses the expression 'the five Draviḍas."[1] The first inscription in which he is called Kulôttuṅga-Chôḷadêva is one of the 5th year of his reign, *i.e.* A.D. 1074-75, at Conjeeveram (No. 68 below). It states that he defeated the king of Kuntala, that he crowned himself as king of the Chôḷa country, and that he decapitated an unnamed Pâṇḍya king. In speaking of 'the prostitution of the Lakshmî of the Southern region,' and 'the loneliness of the goddess of the country on the banks of the Kâvêrî,' the inscription suggests that, before Kulôttuṅga's arrival in the South, the Chôḷa country had lapsed into a state of anarchy and lost its ruler. A similar account of the condition of the Chôḷa country is given in the *Kaliṅgattu-Paraṇi*, which states besides that Kulôttuṅga defeated Virudarâja[2] and that 'the king of kings'[3] had met with his death. A third account of the same events is furnished by Bilhaṇa in his *Vikramâṅkadêvacharita*.[4] During the reign of his elder brother Sômêśvara II. (A.D. 1069 to 1076), Vikramâditya VI. married the daughter of the Chôḷa king. Shortly after "the news reached him that his father-in-law was dead and that the Chôḷa kingdom was in a state of anarchy." He immediately started for Kâñchî and Gâṅgakuṇḍapura[5] and put his wife's brother on the Chôḷa throne. A few days after his return from this expedition, "he learnt that his brother-in-law had lost his life in a fresh rebellion and that Râjiga, the lord of Vêṅgî, had taken possession of the throne of Kâñchî." Râjiga found an ally in Sômêśvara II., but Vikramâditya VI. put Râjiga to flight, took Sômêśvara II. prisoner and ascended the throne himself in A.D. 1076. Dr. Fleet was the first to recognise that Râjiga is a familiar form of Râjêndra-Chôḍa, the original name of Kulôttuṅga I.[6] The Chôḷa king whose daughter became the wife of Vikramâditya VI. is identical with Vîrarâjêndra I., one of whose inscriptions proves that he entered into friendly relations with Vikramâditya VI.[7] The son and successor of Vîrarâjêndra I. and the brother-in-law of Vikramâditya VI. was Parakêsarivarman, *alias* Adhirâjêndra.[8] He is probably the 'king of kings,' whose death, according to the *Kaliṅgattu-Paraṇi*, preceded Kulôttuṅga's arrival in the Chôḷa country. Finally, the Virudarâja of the *Kaliṅgattu-Paraṇi*, and the king of Kuntala whom Kulôttuṅga claims to have defeated, is Vikramâditya VI. The war between these two kings must fall before A.D. 1074-75, the date of No. 68 below.

An inscription of the 11th year = A.D. 1080-81 (No. 78 below) adds that Kulôttuṅga I. drove Vikkalaṉ (*i.e.* Vikramâditya VI.) from Naṅgili (in the Kôlâr district) by way of Maṇalûr to the Tuṅgabhadrâ river, and that he conquered the Gaṅga-maṇḍalam and Śiṅgaṇam. A later inscription (No. 73 below) substitutes Aḷatti for Maṇalûr and 'the country of Koṅkaṇa'[9] for Śiṅgaṇam. Neither Maṇalûr[10] nor Aḷatti can be identified.

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[1] *Ep. Ind.* Vol. IV. p. 228.

[2] Canto iv. verse 6, and canto x. verse 25.

[3] மன்னர் மன்னவன், canto x. verse 26.

[4] Professor Bühler's Introduction, pp. 34 to 37.

[5] *I.e.* Gaṅgaikoṇḍachôḷapuram. Compare above, pp. 33 and 64 f.

[6] *Ind. Ant.* Vol. XX. pp. 276 and 282.

[7] Above, p. 65 and note 1. In an inscription of the 6th year of Vîrarâjêndra I. at Tiruvallam (No. 16 of 1890) he is stated to have deprived Sômêśvara [II.] of his necklace: சோமேஸ்வரந் கட்டிந கண்டிகை அவிழ்ப்ப (l. 6); compare also *Ind. Ant.* Vol. XXI. p. 283.

[8] Above, page 114 f.

[9] The conquest of Koṅkaṇa is attributed to Kulôttuṅga I. in the *Vikkirama-Śôḻaṉ-ulâ*; *Ind. Ant.* Vol. XXII. p. 142.

[10] The encounters at Maṇalûr and on the Tuṅgabhadrâ are alluded to in the *Kaliṅgattu-Paraṇi*, xiii. verse 93, and iv. verse 7.

Śiṅgaṇam seems to refer to the dominions of Jayasiṁha III., Vikramâditya's younger brother, to whom he had given the office of viceroy of Banavâsi.[1] Other inscriptions assert that Vikkalaṉ and Śiṅgaṇaṉ had to take refuge before Kulôttuṅga in the western ocean.[2] It may have been in the course of the war against the two brothers that Kulôttunga "captured a thousand elephants at Navilai which was guarded by the *Gaṇḍanâyakas*" (read *Daṇḍanâyakas ?*).[3] For, Navilai is probably the capital of Navale-nâḍu, a district of Mysore, which is mentioned in inscriptions at Kaṭṭemanuganahaḷḷi and Beḷatûru.[4] In the *Vikramâṅkadêvacharita* we of course look in vain for an account of reverses experienced by Vikramâditya VI., but are told that he "had once more to extinguish the Chôla" before entering his capital of Kalyâṇa,[5] and that after a long period of peace he again put the Chôḷa to flight and took Kâñchî.[6]

No. 69, of the 14th year, adds that Kulôttuṅga I. put 'the five Pâṇḍyas' to flight and subdued the western portion of their country, including the Gulf of Mannâr, the Podiyil mountain, Cape Comorin and Kôṭṭâṟu. He limited the boundary of the Pâṇḍya country and placed garrisons in the strategically important places of the newly acquired territory, *e.g.* at Kôṭṭâṟu. Along with the Pâṇḍya country he conquered Kuḍamalai-nâḍu, *i.e.* the western hill-country (Malabar), whose warriors, the ancestors of the Nairs of the present day, perished to the last man in defending their independence. Of special places occupied on the western coast, the *Kaliṅgattu-Paraṇi* (xi. verse 71) mentions Viḻiñam[7] and Śâlai, and the *Vikkirama-Śôḻaṉ-ulâ* states that at Śâlai Kulôttuṅga I. twice destroyed the ships (of the Chêra king).[8] The defeat of 'the five Pâṇḍyas' and the burning of Kôṭṭâṟu are referred to also in an inscription at Chidambaram[9] and in the *Kaliṅgattu-Paraṇi*.[10]

Before the 26th year of his reign (No. 72 below), *i.e.* A.D. 1095–96, Kulôttuṅga conquered the country of Kaliṅga. This expedition is described in detail in the *Kaliṅgattu-Paraṇi*. It would fall into the reign of Anantavarman, *alias* Chôḍagaṅga, of Kaliṅganagara (A.D. 1078 to about 1142).[11]

Râjakêsarivarman, *alias* Râjêndra-Chôḷadêva II. or Kulôttuṅga-Chôḷadêva I., had various other names. The Chellûr and Piṭhâpuram plates mention his surname Râjanârâyaṇa,[12] from which the designation of a temple at Bhîmavaram was derived.[13] Hence certain coins with the legend *Chôḷanârâyaṇa* have perhaps to be assigned to him.[14] The *Kaliṅgattu-Paraṇi* calls him Kulôttuṅga-Chôḷa, Karikâla-Chôḷa, Virudarâjabhayaṁkara,[15]

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[1] Professor Bühler's Introduction to the *Vikramâṅkadêvacharita*, p. 38, and Dr. Fleet's *Dyn. Kan. Distr.* p. 453 f.

[2] See above, Vol. II. p. 391, note 7, and Vol. III. p. 119.

[3] *Kaliṅgattu-Paraṇi*, xi. verse 74.

[4] *Ep. Ind.* Vol. VI. p. 69 and p. 214 ff.

[5] Professor Bühler's Introduction, p. 38.

[6] *Ibid.* p. 44.

[7] According to the late Professor P. Sundaram Pillai, Viḻiñam is about 10 miles to the south of Trivandrum; *Ind. Ant.* Vol. XXIV. p. 254.

[8] *Ind. Ant.* Vol. XXII. p. 142. The same exploit is attributed to Râjarâja I. and Râjâdhirâja; above, Vol. II. p. 241, and Vol. III. p. 52.

[9] *Ep. Ind.* Vol. V. p. 104.

[10] Canto xi. verse 69, and canto iii. verse 21.

[11] *Ep. Ind.* Vol. V. Appendix, p. 51, No. 358, and p. 52, No. 363.

[12] Above, Vol. I. No. 39, verse 12, and *Ep. Ind.* Vol. V. No. 10, verse 11.

[13] *Ep. Ind.* Vol. IV. p. 230.

[14] *Ind. Ant.* Vol. XXV. p. 321.

[15] Canto vi. verse 14, and x. verse 25, where the context suggests that Virudarâja was a *biruda* of Vikramâditya VI.

Abhaya and Jayadhara.[1] The last name is applied to him in two inscriptions at Chidambaram and Tiruvorriyûr.[2] An inscription at Pallâvaram[3] belongs to the 39th year of Śungandavirtta-Kulôttunga-Śôladêva, *i.e.* 'Kulôttunga-Chôladêva who abolished tolls,' and three later inscriptions[4] mention the name of the same king. As the *Vikkirama-Śôlan-ulâ* states that Kulôttunga I. abolished tolls,[5] it has to be assumed that Śungandavirtta was another of his [illegible] these which appear in his inscriptions in the Telugu country [illegible] From his Chôla predecessors he inherited the title *Udaiyâr*, 'the lord.' [illegible] assumed the titles *Chakravartin*, 'the emperor,' and *Tribhuvana-chakravartin*, 'the emperor of the three worlds,' which occur first in inscriptions of the 14th and 20th years (Nos. 69 and [illegible] below), respectively.

Kulôttunga's capital was Gangâpurî or Gângakuṇḍapura,[7] *i.e.* Gangaikoṇḍa-chôḷapuram, which had been founded by his grandfather Râjêndra-Chôḷa I. *alias* Gangaikoṇḍa-Chôḷa,[8] and which had been the residence of the latter[9] and of Vîrarâjêndra I.[10] The city second in importance was Kâñchî.[11] An inscription of the 30th year of Kulôttunga's reign (No. 73 below) is dated from his palace at Kâñchipuram.

The copper-plate grants state that Kulôttunga I. married Madhurântakî, the daughter of Râjêndradêva of the solar race,[12] and had by her seven sons.[13] The eldest, Vikrama-Chôḍa,[14] was crowned (most probably) on the 18th July A.D. 1108.[15] The second, Râjarâja II., was viceroy of Vêngî from 1077 to 1078 and was succeeded by the third brother, Vîra-Chôḍa.

Kulôttunga's queen Madhurântakî is not mentioned by name in his inscriptions. But she is probably intended by 'the mistress of the whole world' or 'the mistress of the whole earth,' to whom many of his inscriptions refer. An inscription of the 26th year (No. 72 below) gives the names of three additional queens:—Dînachintâmaṇi, Êḷiśai-Vallabhî and Tyâgavallî. In the 30th year (No. 73 below) Dinachintâmaṇi seems to have been dead and Tyâgavallî to have taken her place. The *Kalingattu-Paraṇi* (x. verse 55) states that Tyâgavallî exercised equal authority with the king himself.

Kulôttunga I. is stated to have reigned for 49 years in the Chellûr plates of his grandson,[16] and for 50 years in the Piṭhâpuram inscription of Mallapadêva.[17] This would carry us to A.D. 1118-19 or 1119-20. Hence he must have appointed his son Vikrama-Chôḷa co-regent during his life-time (in A.D. 1108). The latest epigraphical date of Kulôttunga I. is the 49th year of his reign in two inscriptions at Gangaikoṇḍachôḷapuram (No. 80 of 1892) and Achcharapâkkam (No. 256 of 1901).

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[1] Canto xi. verse 68, and *passim*.

[2] *Ep. Ind.* Vol. V. p. 105 f.

[3] No. 312 of 1901; above, Vol. II. p. 111, note 3, and p. 112, note 7.

[4] No. 5 of 1899, No. 125 of 1896, and No. 84 of 1897.

[5] *Ind. Ant.* Vol. XXII. p. 142.

[6] *Ep. Ind.* Vol. VI. p. 220 f.

[7] See the *Kalingattu-Paraṇi*, xiii. verse 92, and the *Vikramâṅkadêvacharita*, vi. verse 21.

[8] *Ind. Ant.* Vol. XXI. p. 323.

[9] Above, Vol. II. p. 105.

[10] Above, pp. 33 and 64 f.

[11] *Ind. Ant.* Vol. XIX. p. 333, and *Vikramâṅkadêvacharita*, Introduction, pp. 35 and 44.

[12] This was probably the Chôḷa king Parakêsarivarman, *alias* Râjêndradêva (p. 58 above), whose reign commenced (approximately) on the 28th May A.D. 1052 (*Ep. Ind.* Vol. VI. p. 24).

[13] Above, Vol. I. No. 39, verse 12 f., and *Ep. Ind.* Vol. V. No. 10, verse 11 f.

[14] *Ind. Ant.* Vol. XIV. p. 55.

[15] *Ep. Ind.* Vol. IV. p. 266.

[16] *Ind. Ant.* Vol. XIV. p. 55.

[17] *Ep. Ind.* Vol. IV. p. 227.

No. 64.—Inscription at Tiruvorriyûr.

This inscription (No. 106 of 1892) is engraved on the west and south walls of the first *prâkâra* of the Âdhipurîśvara temple at Tiruvorriyûr in the Saidâpêṭ tâluka of the Chingleput district.[1] The name of the temple is derived from *Âdhipura*,[2] *i.e.* 'the mortgage-village,' which is the Sanskrit equivalent of *Orriy-ûr*. That this Śiva temple is a very ancient one, follows from the fact that Orriyûr is mentioned by each of the three authors of the *Dêvâram*.[3]

Like the two next following inscriptions (Nos. 65 and 66), this one is dated in the 2nd year of the reign of Râjakêsarivarman, *alias* Râjêndra-Chôladêva (II.). From the Chellûr plates of Vîra-Chôḍa [4] we know that Râjêndra-Chôḍa was the original name of Kulôttuṅga I., who is distinguished from his maternal grandfather Parakêsarivarman, *alias* Râjêndra-Chôḷa I., by the surname Râjakêsarivarman. That the Râjêndra-Chôḷa of this inscription is identical with Kulôttuṅga-Chôḷa I. follows from its historical introduction, which mentions the capture of elephants at Vayirâgaram and the conquest of the king of Dhârâ at Śakkarakôṭṭam. The first of these two deeds is also referred to in the later inscriptions of Kulôttuṅga I.[5] And both these and the *Kaliṅgattu-Paraṇi* report that he conquered Śakkarakôṭṭam when still a *Yuvarâja*.[6] Further the subjoined inscription says that he took possession of the eastern country, by which his original dominion, the country of Vêṅgî,[7] may be meant. Perhaps he took Vêṅgî from his uncle Vijayâditya VII., who appears to have received it from the Chôḷa king Vîrarâjêndra I.[8] The southern limit of the dominions of Râjêndra-Chôḷa II. in the second year of his reign is perhaps roughly indicated by a line connecting Tiruvorriyûr, Tiruvâlaṅgâḍu and Kôlâr, the localities of the inscriptions Nos. 64 to 66. The subjoined inscription implies that he felt himself already at that time as a member of the Chôḷa family to which his mother and grandmother belonged,[9] and not as an Eastern Châlukya, because it mentions as his crest the tiger, and not the boar. But he cannot yet have taken possession of the Chôḷa country on the banks of the Kâvêrî. For, his victory over the Kuntala king (Vikramâditya VI.) and his accession to the Chôḷa throne are referred to only in later inscriptions of his, and in these he bears the new name Kulôttuṅga, which, to judge from verse 11 of the Chellûr plates,[10] he assumed on the very occasion of his coronation as Chôḷa king and after his victory over Vikramâditya VI.[11]

The purpose of this inscription is to record that a general, whose name we know already from an inscription of Adhirâjêndra,[12] granted 240 *kâśu*, which the temple authorities employed for purchasing certain land from five villages. Three of these belonged, like Tiruvorriyûr itself, to Puḻal-nâḍu, a subdivision of Puḻarkôṭṭam; one to a sub-

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[1] No. 27 on the *Madras Survey Map* of that tâluka. In Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 176, the name is erroneously spelt 'Tiruvattiyûr.'

[2] This name occurs in a short Sanskrit inscription of Kulôttuṅga I. at Tiruvorriyûr; *Ep. Ind.* Vol. V. p. 106.

[3] See above, Vol. II. pp. 152, 252 and note 9; and *Ep. Ind.* Vol. III. p. 277 f.

[4] Above, Vol. I. p. 52.

[5] See above, Vol. II. p. 235.

[6] See *ibid.* p. 230 and note 4.

[7] See above, Vol. I. p. 51.

[8] See above, p. 128, note 9.

[9] See, *e.g.*, the Table in Vol. II. p. 232.

[10] Above, Vol. I. p. 59.

[11] This view is supported by the fact that the *Vikramâṅkadêvacharita* does not yet call him Kulôttuṅga, but Râjiga, which is a familiar abbreviation of his original name Râjêndra-Chôḷa; see above, Vol. II. p. 231.

[12] Above, No. 57, text line 6 f.

division of Puliyûr-kôṭṭam; and the last to Eḻumûr-nâḍu. Both Puḻal[1] and Puliyûr[2] now belong to the Saidâpêṭ tâluka. Puḻal-nâḍu must have comprised the north-eastern portion of that tâluka, where we find Tiruvoṟṟiyûr and two of the three other villages which the inscription locates in Puḻal-nâḍu, *viz.* Maṇali[3] and Âmbilavâyil.[4] Eḻumûr-nâḍu owes its name to Eḻumbûr (Egmore), now a portion of the city of Madras.

Text.

1 ஸ்வஸ்தி ஸ்ரீ [||*] [தி]ரு மன்னி வி[ள]ங்குமிருகு[வ]டனைய தன் தோ[ளு]ம் வாளு-
ந்துணையெ[ன]க்கொளவர் வஞ்சனை [க]டக[5] வயிராகரத்துக்கு[ஞ்]சரக்குழாம் பல
வாரிவெஞ்சமரில் சக்கரகோ[ட்]டத்[து]த்[தா]ராவர்ஷனை[த்தி]க்கு நிகழ[த்]திறை கொ-
ண்ட[ரு]ளி அ[ரு]க்கநுதையத்தாசை[யி]லி[ரு]க்குங்கமலம[னை]ய நிலமகள்த[ன்னை]
[6] முன்[ணீ]ர்க்கு[ளி]த[தவன்று]ள் திருமாலாதிக்[கே]ழ[ழ]லாகி[7] [ய]ா[து]ஞ்சவியா
வகையினெடுத்தத்த[ன்] குடை [நி]ழற்கிழ்[8] இன்புறவி[ரு]த்தித்திகிரியாம்[9] புவி-
யாந்திசைதோ[று]ம் நடாத்திப்[பு]கழ்ந்த[ரு]மமும் புவிதொறும் நிற[த்]தி [10] விர-
மு[ந்தி]யாகமு[ம்] மா[னமு]ஞ்ச[ரு]ணையும் உரிமைச்சுற்றமாக[ப்]பிரி[ய]ாத்தலங்கெழ
[ச]ப[மு]காணும் [11] [வி]ற்றி[ரு]ந்து குலமணி[ம]கு[டமு]றைமையில் சூடித்த[ன்] கழல்
[த]ராதிபர் [சூ]டச்செங்கோல் நாவலம்புவிதொறும் நடாத்தி[ய] கோ ராஜகேஸரி-
வந்மரா[ன] உ[டை]யார் ஸ்ரீராஜேந்த்ரசோழ[தே]வர்க்கு யாண்டு இரண்டாவது ஜயங்-
கொண்டசோழமண்டலத்துப்புழற்கோட்ட[த்து]ப்பு[ழ]ல்நா[ட்]டுத்[திரு]வொற்றி[யூ]ர்
உடையார் கோயிலில் காரா[ணை]விட[12] . . . .
ரஸாட[லு]க்கு ஜெ[ய]ண்[டும்] நிய[ஙங்களு]க்கு செ[ஸு]பதி[க]ள் ஜெ[சாழ]மண்-
[ட]லத்து உய்யக்கொண்டார்[வ]ளநாட்டுத்திரமுர்நாட்[டு][13] நட]ார் கிழார்
ராஜராஜன் பரிருபரா[க்ஷ]ஸகரா[ன] [10]விரசோழஇளங்கோவேளார் இத்தேவர்
பண்டாரத்து ஒடுக்கின அன்றாடு நற்காசு இருநூற்று நாற்பது [|*]
இக்காசு இருநூற்று நாற்பதும் இத்தேவர் பண்டாரத்து [ஒ]டுக்கி
இக்கா[சு]க்கு [இ]த்தேவதா[ன]ம் புழற்கோட்டத்துப்புழல்நாட்டு ம[ண]லியான
சிங்கவிஷ்ணுச்சதுர்வேதி[ம]ங்கலத்து ஸபையோ[மும்] இந்நாட்டு [ஆ]ம்-
பிலவாயிலும் இகனையூரும் புலியூர்க்கோட்டத்துத்தடா[மு]ன்]னிநாட்டு வெ[வ]ழசா-
[ற்]றும் [14] [எ]ழுமூர்நாட்டுப்பி[ரய]பு[ர]க[க]த்[து]ம்[15] ஊரோம் நி[வ]விலையா-

2 வணக்கை[ப்]பெ[டுத்து] [|*][16] . . . .

Translation.

Hail! Prosperity! With his arms which resembled two mountains, (*and between*) which the goddess of prosperity permanently rested and shone, and with (*his*) sword as (*only*) helps, (*the king*) overcame the treachery of (*his*) enemies; carried off many herds of

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[1] See above, p. 76, note 15.

[2] See above, p. 49, note 9.

[3] No. 26 on the *Madras Survey Map* of the Saidâpêṭ tâluka.

[4] Now Âmulavâyal, No. 23 on the same map.

[5] Nos. 65 to 67 read கடந்து.

[6] Read முன்னீர்.

[7] Nos. 65 to 67 add எடுத்தன்ன.

[8] Read கீழ்.

[9] No. 66 reads திகிரியும் [பு]வியுந்.

[10] Read வீர.

[11] Read வீற்றி.

[12] Read விடங்கதே[வ]ர் [தி]ருச்சாஸட as in line 4.

[13] Read திரைமூர்நாட்டு in accordance with No. 57 above, text line 6. In text line 7 of the same inscription fill up இளங்கோவேளாரும் on the strength of the present inscription.

[14] Read எழுமூர்.

[15] Read பிரயாக்கத்தும் or பிரையபாக்கத்தும் as in lines 3 and 4.

[16] I consider it unnecessary to publish the remaining three lines, which contain details of the land sold by each of the five villages mentioned at the end of line 1.

elephants at Vayirâgaram (Vajrâkara); and was pleased to levy tribute (*which*) illuminated (*all*) directions from the king of Dhârâ at the rich[1] Śakkarakôṭṭam (Chakrakôṭṭa). (*He*) gently raised, without wearying (*her*) in the least, the lotus-like goddess of the earth residing in the region of the rising of the sun,[2]—just as (*the god*) Tirumâl (Vishṇu), having assumed the form of the primeval boar, had raised (*the earth*) on the day when (*she*) was submerged in the ocean (*by the demon* Hiraṇyâksha),—and seated (*her*) under the shade of his parasol, (*where she*) experienced delight. (*He*) made the wheel (*of his authority*) and the tiger(*-banner*) go in every direction and established (*his*) fame and justice in every country. While valour, liberality, pride and compassion, as (*his*) intimate relatives, were resplendent on the undivided[3] earth, he took his seat (*on the throne*) with (*the goddess of*) victory and put on by right the jewelled crown of (*his*) family. While the rulers of the earth bore his feet (*on their heads*), (*he*) wielded the sceptre in every (*quarter of the*) beautiful continent of the *nâval* (tree).[4]

In the second year (*of the reign*) of this king Râjakêsarivarman, *alias* the lord Srî-Râjêndra-Śôḷadêva,—the general (*sênâpati*) Râjarâjan-Paranriparâkshasanâr, *alias* Vîra-Śôḷa-Iḷaṅgôvêḷâr, the headman of [Naḍ]âr in Tiraimûr-nâḍu, (*a subdivision*) of Uyyakkoṇḍâr-vaḷanâḍu, (*a district*) of Śôḷa-maṇḍalam, deposited — for the expenses required for anointing (*the idol of*) Kâraṇai-Viḍaṅgadêvar in the temple of the god of Tiruvoṟṟiyûr in Puḷal-nâḍu, (*a subdivision*) of Puḷaṟkôṭṭam, (*a district*) of Jayaṅgoṇḍa-Śôḷa-maṇḍalam, — in the treasury of this god two hundred and forty good[5] *kâśu* current at the time. After these two hundred and forty *kâśu* had been deposited in the treasury of this god, (*the following*) deed of sale of land was drawn up in writing against (*the receipt of*) these *kâśu* by us, the assembly of Maṇali, *alias* Siṁhavishṇu-chaturvêdimaṅgalam,[6] a *dêvadâna* of this (*temple*) in Puḷal-nâḍu, (*a subdivision*) of Puḷaṟkôṭṭam, and by us, the villagers of Âmbilavâyil and Iganaiyûr in the same *nâḍu*, of Vêḷaśâṟṟu in Tuḍarmuṉṉi-nâḍu, (*a subdivision*) of Puliyûr-kôṭṭam, and of Pirayapâkkam in [E]ḻumûr-nâḍu. . . . .

No. 65.—Inscription at Tiruvalangadu.

This inscription (No. 14 of 1896) is engraved on the east wall of the second *prâkâra* of the Vaṭâraṇyêśvara temple at Tiruvâlaṅgâḍu, a village in the Kârvêṭnagar Zamîndârî, 3 miles north-north-east of the Chinnamapêṭ Railway Station. The present name of the temple is derived from *Vaṭ-âraṇya*, 'the banyan forest,' which is the Sanskrit equivalent of *Âlaṅ-gâḍu*. In Tiruñâṉasambandar's *Dêvâram* the place is mentioned by the name Paḻaiyaṉûr-Âlaṅgâḍu, *i.e.* 'Âlaṅgâḍu (near) Paḻaiyaṉûr.' And the subjoined inscription speaks of it as "Tiruvâlaṅgâḍu (near) Paḻaiyaṉûr in Paḻaiyaṉûr-nâḍu, (a subdivision) of Mêṉmalai."[7] Paḻaiyaṉûr is found on the *Madras Survey Map* of the Kârvêṭnagar Zamîndârî; it is close to Tiruvâlaṅgâḍu and 3 miles north-east of the Chinnamapêṭ Railway Station. According to another inscription at Tiruvâlaṅgâḍu (No. 16 of 1896), Mêlmalai, the district to which Paḻaiyaṉûr-nâḍu belonged, was included in Jayaṅgoṇḍa Śôlamaṇḍalam.

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1 Literally 'not deficient.'

2 *I.e.* he conquered the eastern country.

3 *I.e.* not shared in by other kings.

4 *I.e.* Jambûdvîpa. *Nâval* is the Tamil equivalent of *jambû*; compare above, Vol. II. p. 253.

5 *I.e.* of full weight; compare p. 111 above.

6 This surname may go back to the Pallava king Siṁhavishṇu; see above, Vol. II. p. 344.

7 Mêlmalai or (with [illegible]) Mêṉmalai means 'the Western hills.'

The historical introduction and the date of this inscription are identical with those of No. 64. The inscription records that Râjêndra-Chôḷa II. issued an order to the effect that twenty-five families of Śaṅkarappâḍi should be settled on the land of Tiruvâlaṅgâḍu, that the new settlement should be called Râjêndra-Śôḷappâḍi (after the name of the king), and that the settlers should have the duty of looking after fifteen lamps of the temple.

TEXT.

1 ஸ்வஸ்தி ஸ்ரீ [||*] திரு மன்னி விளங்கும் இருகுவடனைய தொளும் வாளுந்துணை-
யெனக்கொழலா[1] வருசனை கடந்து வயிராகரத்து குஞ்சரக்குழாம் பல வாரி [2]அ-
ஞ்சலிச்சக்கரகொட்ட[த்]து தா[ர]ாவைசனைத்திக்கு திகழத்திறை கொண்டருளி
அருக்குதைய்த்தாசையி[லி]ருக்கும் கமலமனைய [3]நிலமகள்தன்னை [4][மு]ன்னீர்க்கு[ளி]த்-
[த]வன்[னு]ள் [தி]ருமாலா[கி]-

2 செழலாகி எடுத்தங்க யாதும சலியா வகை இநிதெடுத்து தங் குடை நிழல்
இன்புற இ[ரு]த்தி கிர்த்தியும்[5] புவி[யு]ந்திசைதொறும் செலுத்தி புகழுகருமழும
புவிதொறுந்நுத்தி வீரமும் தியா[ா]க[மு]மாக[மும்] கருணையும் [உ]ரிமைச்சுற்ற-
[ம]ாகிப்பியாத்தலநிகழ[6] சயமும் தாதும் வீற்றி[ரு*]ந்து குலமணி[ம]குடமுறை-
மையில்ச்சூடி தன் சழல் தரா-

3 திபர் சூ[ட]ச்செ[ங்]கொல் காவலம்புவிதொறுநடாத்திய கொவிராஜகெசரிவந்மரான
உடையார் ஸ்ரீராஜெந்த்ரசொழதெவற்கு யாண்டு இரண்டாவது ஜயங்கொண்ட-
சொழமண்டல[த்]து பணை[ற்]கொட்டத்து புரிசைநாட்டு[ச்]சிவபுரத்துப்பகலிருக்-
கையி[ல்]த்திருவழு[த]ு[7] செய்தருள[ாயி]ரு[ந்]து மென்மலைப்பை[நூய]-

4 [8][னூ]ர்நாட்டுப்[ப]ழையனூர்[8] திருவ[ா]லங்காடுடைய மஹாதெ[வ]ர்க்கு இவ்வூர் நில-
த்திலெ [ரா]ஜெந்த்ரசொழப்ப[ா]டியெ[ப]ன்னும[9] பெயரால் இருபத்தஞ்[ச்]ச சங்கர-
ப்பாடிக்கு[டி எ]ற்றிப்பதினஞ்சு திரு[ந]ந்தாவிளக்குக்கு வெண்டும் எண்ணெயட்டு-
எரிக்கப்பண்ண வெண்டுமெ[ன்]று தங்-

5 கன்மிகளில் வீரசொழப்பல்லவரையன் நமக்குச்சொன்னமை[யி]ல் இருபத்தஞ்[சு] ச-
கரப்பாடிக்குடியும் இத்தெவர்க்குத்திருவிளக்கெண்ணையட்டக்கடவதாக . . .
குடுத்தொமெ[ன்]று திருமந்திரவோ-

6 லை அருமொழிவிழுப்பரையர் எழுத்தினுற்புகுந்த திருவாய்க்கெழ்வி[ப்]படி இத்தர்மத்துக்கு
அழிவு செய்வார் திருவாணை ம[று]த்தாரொன்[று] கல் வெ[ட்]டுகெ[வெ]ந்று அதி-
காரிகள் காங்கொற்ற[க்]கடம்பன் எ[வ] இ[ர]ங்க[க]ாரான வீரசொழப்-

7 பல்லவரையர்[க்கு] குடிக[ளுக்கு கு]டி இ[ரு]க்கை[யு]ம் கன்று மெய பா[ழும்]
த[ண்ணீ]ற்கு[ளம் தடாக]மு[ம் சுடு]கா[டு]ம்[10] . . . .

TRANSLATION.

(Line 3.) Hail! Prosperity! In the second year (*of the reign*) of king Râjakêsarivarman, *alias* the lord Śrî-Râjêndra-Śôḷadêva, who &c.[11]— the following royal order

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[1] No. 64 reads க்கெளவர் வஞ்சனை.

[2] No. 64 reads யெஞ்சலில். Probably the reading intended in the present inscription is the same as in No. 67: அஞ்சலில் சக்கரகொட்டத்து, 'at Śakkarakôṭṭam (whose inhabitants were) fearless.'

[3] The ந of மகள் is engraved below the line.

[4] Read முன்னீர்.

[5] No. 66 reads கிர்த்தியும்.

[6] No. 64 reads மாக[ப்]பி[ய]ாத்தல.

[7] The ப் after சிவபுரத்து is engraved above the line.

[8] Read னூர்.

[9] Read பாடியென்னும்.

[10] This line and the remaining two lines which are preserved are much damaged.

[11] The historical introduction of this inscription is the same as in No. 64.

was received with the signature of the royal secretary (*tiru-mandirav-ôlai*) Arumoḻi-Viḻupparayar:—"While (*we*) were dining in the day-residence (*pagal-irukkai*) at Śivapuram in Puriśai-nâḍu, (*a subdivision*) of Maṇaiyiṟkôṭṭam,[1] (*a district*) of Jayaṅgoṇḍa-Śôḻa-maṇḍalam, (*and*) when Vîra-Śôḻa-Pallavaraiyaṉ, (*one*) among our officials (*kaṉmi*), submitted to us that twenty-five families of Śaṅkarappâḍi should be settled on the land of this village, (*that this settlement should be called*) by the name of Râjêndra-Śôḻappâḍi, and that (*they*) should supply the oil required for, and keep burning, fifteen perpetual lamps (*in the temple*) of Mahâdêva at Tiruvâlaṅgâḍu (*near*) Paḻaiyaṉûr in Paḻaiyaṉûr-nâḍu, (*a subdivision*) of Mêṉmalai,— we granted that the twenty-five families of Śaṅkarappâḍi should supply lamp-oil to this god."

(L. 6.) Accordingly, the magistrate (*adhikârin*) Nâṅgoṟṟa-Kadambaṉ ordered :—"Let it be engraved on stone that those who shall cause injury to this charity will have disobeyed the royal order." . . . .

No. 66.—Inscription at Kolar.

This inscription (No. 131 of 1892) is engraved on the east wall of the Kôlâramma temple at Kôlâr in the Mysore State. In the Chôḻa inscriptions of the temple the goddess is called Piḍâri,[2] and Kôlâr itself Kuvaḻâlam. As the traditional capital of the Gaṅga family it is mentioned under the names of Kuvaḻâlapura,[3] Kôḻâlapura and Kôlâhalapura.[4] According to the subjoined inscription (l. 5) it belonged to Kuvaḻâla-nâḍu, a district of Vijayarâjêndra-maṇḍalam.

The historical introduction and the date of this inscription are identical with those of Nos. 64 and 65. The inscription records that an officer named Vîraśikhâmaṇi-Mûvêndavêḷâr inspected the temple and appointed a committee,[5] which seems to have made allotments to various shrines included in the temple. The temple revenue had been originally paid by the temple villages in gold coins (*mâḍai*), but was subsequently converted into supplies of paddy. We learn that one *mâḍai* corresponded to two *kâśu* (l. 11) and that one *kâśu* purchased about $2\frac{3}{4}$ *kalam* of paddy (l. 11 f.). In the Tiruvallam inscription of Adhirâjêndra one *kâśu* corresponds to four *kalam* of paddy.[6] The Tanjore inscriptions of Râjarâja I. and Râjêndra-Chôḻa I.[7] fix the interest per *kâśu* at 3 *kuṟuṇi* of paddy or one eighth *kâśu*, from which it follows that one *kâśu* corresponded to 24 *kuṟuṇi*, *i.e.* 2 *kalam*. This shows that the prices of grain must have varied considerably either according to the locality or at different times.

The preserved portion of the inscription consists of 28 lines. At the end of each of the lines 1 to 7 a few syllables are lost; at the end of line 8 much more is lost; and from line 9 it is impossible to supply the missing portions of each line. To give a general idea of the contents of the inscription, I am publishing the text as far as line 13, but am quoting also from the unpublished portion in the following list of shrines to which allotments were made:— Vîrabhadradêva (l. 12), Brahmâṇî, Îśvarî (l. 13), Vaishṇavî (l. 14),

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[1] This district is the same as Maṇayiṟkôṭṭam or Maṇaviṟkôṭṭam in Vol. I. p. 147.

[2] Compare above, p. 9 and note 6. Piḍâri is evidently a corruption of Bhaṭṭârikâ, a name of Durgâ.

[3] Above, Vol II. p. 380.

[4] See *Ep Ind.* Vol. IV. p. 200, note 1.

[5] One of the members of this committee is also referred to in the Tiruvallam inscription of Adhirâjêndra; see below, p. 139, note 2.

[6] See page 117 above.

[7] Above, Vol. II. No. 9, paragraphs 5 and 6, and No. 26, paragraphs 4 and 5.

Indrâṇî (l. 15), **Gaṇapati** (l. 16), **Châmuṇḍêśvarî** of the chief shrine (*mûlasthâna*) (l. 17), **Kshêtrapâladêva**, **Mahâśâstâ**[1] (l. 18), **Sûryadêva** (l. 19), **Yôginî** and **Yôgêśvara** (ll. 24 and 27). At the worship of the two last deities intoxicating drinks (*madya-pâna*) were consumed.[2]

Text.

1 ஸ்வஸ்தி ஸ்ரீ [||*] திரு மன்னி விளங்குமிருகு[வடனைய] தந் தொளும் வாளுந்துணை-யெனக்கெழு[3] . . . . . .

2 லை க[ட]ந்து வயிராகரத்துக்குஞ்சரக்குழாம் பல வாரி அஞ்சலி[4] சக்கரகொட்டத்துத்-தாராவ[ர]ச[னை]த்திக்கு நிகழ்த்திறை கொண்டருளி அ[ரு]க்கனுதையத்[தாசையி]-லிருக்[கு]ங்கமலமனைய நிலமகள்தன்னை முன்[னி][5] . . . .

3 வந்நாள் திருமாலாகிக்கெழலாகியெடுத்த[ன்*]னவியாது[ஞ்]சலியா [வ]கையினெடுத்து-த்தன் குடை நீழலின்பு[ற] இருத்தித்திகிரியும் [பு]லியுந்திசைதொறுநடாத்திப்-புகழுங்கருமமு[ம்] புவிதொ[று]ம் நிறுத்தி [வீ]ரமுஜயாகமுமாணமுங்கருணையும் உரிமைச்[6] . . . .

4 யாத்தலநிகழ ஜ[ய]முடனும் வீற்றிருந்து குலமணிமகு[ட]முறைமையிற்சூடித்தன் கழல் தராதிவர் சூடச்செங்[கோ]ல் நாவலம்புவிதொறும் நடாத்திய கோ ராஜகேஸரி-வந்மரான [உடை]யா[ர்*] [ஸ்ரீ]ராஜேந்த்ரசொழதெவர்க்கு யாண்டு இரண்டாவது அதிகாரி[7] . . . .

5 [ழம]ண்ட[ல]த்துக்காலியூர்க்கொ[ா]ட்டத்து[ப்]பெ[ப]ரும்புலியூர்ந[ா]ட்டுப்பாண்டியம்பாக்கத்-து[ப்]பாண்டியம்பாக்கமுடையா[ன்] அப[ப]ல[வ]ந் திருப்[பெ]பாணையாராக வீர-சிகாமணி[மூவெ]ந்[த]வெள[ா]ர் விஜையராஜேந்த்ரமண்டலத்துக்குவளாலநா[8] . . . .

6 த்துப்பிடாரியா[ர்] கொ[ா]யிலினுள்ளால் திருச்[சு]ற்றுமண்டபத்துக்கொயிற்[க]ரும[ம]ா-ராயாவிருந்து இத்தெவர் தெ[த]வதானமான [ஊ]ர்களால் வ[ரு] ம[ான]ட நெல்-லாக்கி இத்தெவர்க்கும் பதிபாதமுலப்பட்டுடைப்[9] . . . . . .

7 பலபணி நிவந்தக்கார[ர்*]க்கு[ம் நிவ]ந்தஞ்செ[ய்]த படி உண்டாவென்று இத்தெவர்-க்கு மாடாபத்தியஞ்செ[ய்]கிற கந்நடகபண்டிதனை[யு]ம் [10]பதி[ப]ாதமுலப்பட்[டு]-டைப[ப]ஞ்[சா]சாரியத்தெவகந்மிகளையுங்கெட்க உடை[ய]ார் [ஸ்ரீ][11] . . . .

8 ழதெவர்க்கு யாண்டு இரண்டாவது வரை[யும்] நிவந்தஞ்செ[ய்]தநில்லைெ[ய]ன்று [சொ]ல்ல மெ[மற்]படியார்களையும் புரவு[வ]ரி[திணை]களத்து [முக]வெ[வட்]டி-[யைப்]பூாக்[கொட்ட]த்து [ஆ]ரணி நிலை மும்முடிசொழ[ந]ல்லூர் இனை[12] . . . .

9 வெள்ளான் கணபுரமான நிருபசி[க]ாமணிவிழு[ப்ப]ன[ா]யனை [வை]ய்த்து[க்கெ]- . ந்து . . . . ஆ[தி]கா[ரி]கள் வீர[சி]காம[ணிமூ]வெவ-வெளா . . . .

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[1] See above, p. 9 and note 5.

[2] யொகிநியொகெஸ்வரதெவர்க்கு மத்தி[ய]பாநம் இருகலத்திநால் நெற்கலம் (l. 27), "one *kalam* of paddy for two *kalam* of intoxicating drinks for the worship of Yôginî and Yôgêśvara."

[3] See above, p. 135, note 1.

[4] See above, p. 135, note 2.

[5] Read முன்னீர்க்குளித்த.

[6] No. 64 reads உரிமைச்சுற்றமாக[ப்]பிரி.

[7] Read அதிகாரிகள் ஜயங்கொண்டசொழமண்டலத்து and compare above, Nos. 4 and 10, where Kâliyûr-kôṭṭam is mentioned as a district of Jayangoṇḍa-Chôla-maṇḍalam.

[8] Read நாட்டுக்குவளாலத்து in accordance with unpublished inscriptions of the same temple.

[9] Read மூலப்பட்டுடைப்பஞ்சாசாரிய.

[10] Read மூல.

[11] Read ஸ்ரீராஜேந்த்ரசொழ.

[12] See below, p. 139, note 2.

10 மாடை நூற்றெண்பத்தெழு முன்று[1] மா |— பாகைமபள்[ளி] மாடை இருநூற்று இரண்டே மாகா[ணி] ||— [அ]றையூர மாடை பத்தரையே ஒருமாவரை[ர |—] [ங் கா] . . . .

11 [டை] ஐந்[நூற]ெருநு[ப]த்[தெ]ழு மு[ன்று][1] ம[ாக்காணியரை]ல்[2] மாடை ...ன[று]க்கு காசு இரண்டாக காசு ஆ[யி]ரத்து முப்பத்து நாலெ முயயா-லரைக்கு காசொன்[று]க்கு [ர]ர[ஜ][3] . . . .

12 [க*][வ]ெந [தாணி]யினல் கலங்கலெந தாணி நாநாழி வாசி எற்றி அநுபெ[ா]றி-தெ[வ]ள ப[ர]ககாலல் நெல்லு இரண்டாயரத்தெண்ணூறறு நாற்பத்து முக்-கலநெய் இற[நா]ணி மு[க]குறணிக்கும் கிவ[எ]ந்தெ[ய*]த படி |— [4]விா-ஏ[ழு]ெ[கூ]வாக்கு வஙி][5] . . . .

13 . . . . . . நாலு[ம்] |— ஸ்ரீவூா[ணி]யார்க்கு வ[ஙி][5] ஒன்றுக்கு திருவமுதரிசி நாநாழியும் கறி[ய]முது இரணடும் [அ]டைக்காயமுது இரணடும இலையமுது நாலும |— ஈச[வ]ரியார்க்கு [வஙி][5] ஒன்று[க்கு] திருவமுதா[ரி] . . . .

Translation.

(Line 4.) Hail! Prosperity! In the second year (*of the reign*) of king Râjakêsarivarman, *alias* the lord Śrî-Râjêndra-Śôladêva, who *etc.*[6]— when the magistrate (*adhikârin*) Ambalavaṉ Tiruppondaiyâr, *alias* Viraśikhâmaṇi-Mûvêndavêḷâr, the lord of Pâṇḍiyambâkkam[7] (*and a native*) of Pâṇḍiyambâkkam in Perumbuliyûr-nâḍu, (*a subdivision*) of Kâliyûr-kôṭṭam,[8] (*a district*) of [Jayaṅgoṇḍa-Śôḷa]-maṇḍalam, was examining the affairs of the temple in the *maṇḍapa* enclosing the temple of Piḍâriyâr at [Kuvaḷâlam] in Kuvalâla-nâḍu, (*a district*) of Vijayarâjêndra-maṇḍalam, (*he*) asked the *Kaṇṇâḍiga-Paṇḍita*[9] who was the superintendent of the *matha*[10] of this god,[11] the *Pañchâchârya* (who wears) a silk garment (*in honour*) of the feet of the god,[12] and the *[illegible]* (*kaṇmi*) of the god:— "Have allotments been made to this god, [to the *Pañchâchârya*] (who wears) a silk garment (*in honour*) of the feet of the god, and to the various temple servants,[13] after the (*payments in*) gold coins (*mâḍai*) accruing from the villages which are *dêvadânas* of this god were converted into (*supplies of*) paddy?"

(L. 7.) The answer was:— "No allotments have been made until the second year (*of the reign*) of the lord [Śrî-Râjêndra-Śô]ḷadêva."

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[1] Read ன்று. See below, page 139, note 1. [2] Read ரநுகெைாணியாலை. [3] ... [4] Read கிர. [5] Read வஙி.

[6] The historical introduction of this inscription is the same as in No. 64.

[7] No. 215 on the *Madras Survey Map* of the Arcot tâluka

[8] The same district is mentioned above, Vol. I. Nos. 84, 85, 147 and 148, and Vol. III. p. 2. One of its subdivisions, Virpêḍu-nâḍu (Vol. I. p 117 and Corrigenda on p. 184; *Ep. Ind.* Vol. VI. p. 228), is named after the modern Vippêḍu, No. 59 on the *Madras Survey Map* of the Conjeeveram tâluka. Another of its subdivisions, Pâgûr-nâḍû (above, Vol. III. p. 2), is probably named after Pâvûr, No 247 on the *Madras Survey Map* of the Arcot tâluka. Uttaramêrûr formed a separate subdivision of it; see above, p. 3 and note 6.

[9] As Kôlâr is situated in the Kanarese country, the head of the *matha* was naturally a Karnâṭaka Brâhmaṇa.

[10] மாடாபத்தியம் is the same as *mâṭhâpatya* in Dr. Kittel's *Kannaḍa-English Dictionary*, p. 1232.

[11] In reality the deity of the temple was not a god, but the goddess Piḍâri.

[12] The same term occurs in two Tanjore inscriptions (above, Vol. II. No. 21, paragraph 2, and No. 68, paragraph 2) and in an inscription at Pallâvaram (*ibid.* p. 111, note 3). Regarding *pâdamûla* see *Ep. Ind.* Vol. IV. p. 254, note 4.

[13] For நிவந்தக்காரர் see above, Vol. II. p. 278, note 2.

(L. 8.) Thereon the magistrate Vîraśikhâmaṇi-Mûvêndavêḷâ[r] appointed (*a committee consisting of*) the above mentioned persons; the *Puravuvaritinnaikalattu-Mugavetti* . . . .[2] of Iḷai[yûṛu] (*near*) Mummuḍi-Śôḷa-nallûr (*and*) a resident of Âraṇi in Paiyyûr-kôṭṭam; (*and*) . . . . . Vêḷâṉ Kaṇapuram, *alias* Nṛipaśikhâmaṇi-Viḻupparaiyaṉ.

(L. 10.) . . . . *mâḍai* one hundred and eighty-seven and three twentieths.[3] Pâkkambal[li] (had to pay) *mâḍai* two hundred and two, one twentieth and one eightieth. [A]ṛaiyûr (had to pay) *mâḍai* ten and a half, one twentieth and one fortieth . . . .

(L. 11.) [Altogether], [*mâ*]*ḍai* five hundred and seventeen, three twentieths and one eightieth, which correspond — at the rate of two *kâśu* for one *mâḍai* — to *kâśu* one thousand and thirty-four, three twentieths and one fortieth,[4] which correspond,— at the rate of . . . . by the *Râja*[*kêsari*][5] (measure) for each *kâśu* — to . . . . *kalam* and one *tûṇi* [of paddy], which correspond — with an increment[6] of one *kalam*, one *tûṇi* and four *nâḻi* for each *kalam* — to two thousand eight hundred and forty-three *kalam*, two *tûṇi* and three *kuṟuṇi* of paddy by the *marakkâl* (called after) Arumoḻidêvaṉ.[7]

(L. 12.) Out of this the following allotments were made :— To Vîrabhadradêvar, [at each] of the three times of the day, ... four . . . . . To Brahmâṇiyâr, at each of the three times of the day, four *nâḻi* of rice, two dishes of vegetables, two areca-nuts and four betel-leaves. To Îśvariyâr, at each of the three times of the day, ... of rice . . . .

No. 67.—Inscription at Somangalam.

This inscription (No. 182 of 1901) is engraved on three walls of the Saundararâja-Perumâḷ temple at Sômaṅgalam,[8] a village north of Maṇimaṅgalam in the Chingleput district. The ancient name of the temple was Chitrakûṭa (l. 3). Like Maṇimaṅgalam,[9] Sômaṅgalam belonged to Mâgaṇûr-nâḍu, a subdivision of the district of Śêṅgâṭṭu-kôṭṭam (l. 2 f.).

The inscription is dated in the 3rd year of Râjêndra-Chôḷa II. The introduction agrees with that of the inscriptions of his 2nd year (Nos. 64 to 66 above), but adds a reference to his queen, without mentioning her name.

Text.

1 ஸ்வஸ்தி ஸ்ரீ [||*] திரு மனு[10] விளங்கும் இருகுவடனை[ய] த[ன்] தொளும் [வ]ளும்[11] [துணை]யெ[யண]க்கெ[ண]ரவர்[12] வஞ்ச[னை கட]னு வ[யி]ராகரத்து குஞ்சரக்[கு]ழாம் பல வாரி அஞ்சலில் சக்கரகொட்டத்து தா[ர]ாவரச[னை]த்-

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[1] Regarding this designation see above, p. 117, note 10, and p. 118, note 4.

[2] The missing name is preserved in No. 57 above, text line 23 f.

[3] This amount must have been due to the temple from some village, the name of which is lost at the end of line 9.

[4] This product is wrong. It would be correct if, at the beginning of line 11, we read ஐஞ்ஞூற்றொருபத்தெழு மாவரையே காணியிறையல், "five hundred and seventeen, one twentieth, one fortieth and one eightieth."

[5] On this measure see above, Vol. II. p. 42.

[6] Regarding *vâśi*, 'an increment,' see above, Vol. II. p. 149 and note 1.

[7] See above, p. 8 and note 3.

[8] No. 311 on the *Madras Survey Map* of the Conjeeveram tâluka.

[9] See above, p. 49 and notes 6 and 7.

[10] Read மன்னி.

[11] Read வாளும்.

[12] Read கொனவர்.

[தி]க்கு நிகழ்த்திறை கொண்டருளி அருக்க[ன்] உ[தை]யத்தானசயிலிருக்கும் கமலமனைய நிலமகடன்னை மு[ன்ன]ிக்க[ன்]த்தவனான்[1] த[ரு]மால் கெழலர்-பெருந்தன்னை(ன) யாது சவியா வ[ெ]கபினிதெரி[த்]தத்[க]ள குடை [2]நிழற்க-ம்ிணபுறவி[ரு]த்தி (|—)

2 க்காகியும்[3] புவிபுகழைசதொழு[ந]டாத்தி [4]விர புகியாசமும் மாள முங்குணைப்[முரி]-மைசகுற்றமாகபபிரியாது [நி]கழ்சக[மு*][க]ர[மும] [5]விற்றி[ரு*]ந்து குலம[ணி]-மகுடமுறை[மை*]மயில் சூடித்தன கழல தாரிவா சூட செங்கோல [ந]ர்க[வ][6] . . . . [ந]டாத்தி [4]விரவி[ச*]ஙாஸனத்து புவனமுழுதுடையாளொடும விற்றிருந்தருளி[ன][7] கொவிராஜகெசரி[வ*]ந்மரான உடையார் ஸ்ரீராஜெந்திரசொழ-தெவற்கு[8] யாண்டு ந [ஆ]வது (|—) [ஜ][ய*]ங்[கொ]ண்டசொழமண்டலத்து செங்காட்டுககொட்டத்து (—)

3 [9]மா[க]ணூர்நாட்டு சொமங்கல[ம]ான ராஜ[சி]காமணிசதுர்வெதிமங்[க*]லத்து[10] மஹாஸபையொம்[11] எங்களூர்த்திருசித்ரகூடத்தாழ்[வ]ார்க்கு சந்த்ராதித்தவற்கலா-வெட்டி குடுத்த [ப]ரிசா[வ]து [|*] . . . .[12]

TRANSLATION.

Hail! Prosperity . . . .[13] In the 3rd year (*of the reign*) of king Râjakêsarivarman, *alias* the lord Śrî-Râjêndra-Śôladêva, who was pleased to take his seat on the throne of heroes together with (*his queen*), the mistress of the whole world,— we, the great assembly of Sômaṅgalam, *alias* Râjaśikhâmaṇi-chaturvêdimangalam, in Mâgaṇûr-nâḍu, (*a subdivision*) of Śêṅgâṭṭu-kôṭṭam, (*a district*) of Jayaṅgoṇḍa-Śôḻa-maṇḍalam, drew up the following writing on stone, to last as long as the moon, in favour of the lord of the holy Chitrakûta (*temple*) in our village. . . . .

No. 68.—INSCRIPTION IN THE PANDAVA-PERUMAL TEMPLE.

This inscription (No. 17 of 1893) is engraved on the north wall of the Pâṇḍava-Perumâl temple at Conjeeveram. The ancient name of the temple was Tiruppâḍagam (l. 3), and it is mentioned under the name of Pâdagam in the *Nâlâyiraprabandham*.

The date is the 5th year of the king, who is now styled Kulôttuṅga-Chôladêva (I.), while in the inscriptions of his 2nd, 3rd and 4th years (Nos. 64 to 67 and 77) he still bears the name Râjêndra-Chôḻadêva (II.).

The new inscription refers to his early victories at Śakkarakôṭṭam and Vayirâgaram.[14] It then states that he vanquished the king of Kuntala, *i.e.* the Western Châlukya king Vikramâditya VI., that he crowned himself as king of the country on the banks of the Kâvêrî, *i.e.* of the Chôla country, and that he decapitated an unnamed Pâṇḍya king. An inscription of the 6th year of his reign[15] adds nothing new to these statements.

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[1] Read சனிக்க. [2] Read நிழ. [3] Read திகியும். [4] Read வீர. [5] Read வீற்றி. [6] Restore நாவலம்புவிசொறும். [7] Read வீற்றிருந்தருளின. [8] Read ராஜெந்திரசொழ. [9] Read மாகணூர். [10] Read சதுர்வெதி. [11] Read சபையொம்.

[12] The remainder of line 3 and the following 3 lines mention several pieces of land which were assigned to the temple for its various requirements. I consider it unnecessary to publish this portion of the inscription.

[13] The historical introduction of this inscription is the same as in No. 64.

[14] See page 132 above.

[15] On the south wall of the Śmaśânêśvara shrine in the Êkâmranâtha temple at Conjeeveram (No. 1 of 1893). This inscription is much obliterated and is therefore left unpublished.

The subjoined inscription records that a merchant of Kâñchipuram provided the temple with a flower-garden and purchased from the villagers of Ôrirukkai some land for the benefit of the gardeners. I cannot find Ôrirukkai on the map; but it must be looked for near Uttiramêlûr[1] (l. 4) in the Madurântakam tâluka of the Chingleput district. As boundaries of the land granted, the inscription mentions also the river Aḷichchiyâṟu and apparently the village of Śâttamangalam. A village of this name[2] I find 8 miles east of Madurântakam.

TEXT.

1 ஸ்வஸ்தி ஸ்ரீ [||*] [பு]கழ் சூழ்ந்த புணரி அகழ் சூழ்ந்த புவியில் [பொ]ன்னெமி-
யளவுந்தன் னெமி நடாத்தி விளங்கு ஜயமகளை இளங்கொப்[ப]ருவத்து சக்கரகொட்-
டத்து விக்கிரமத்தொழி[லா*]ல் புதுமணம் புணர்ந்த[3] வன்கரிற்றிட்ட[ம்*] [4]வயி-
ராகரத்து வாரி ஆயில்முனைக்கொளவைரசர் தகைமிரி[ய] வாளுறை கழித்து
தொள் வலி காட்டி பொர்ப்பரி ந[ட]ாத்தி [5]கிர்த்தியை நிறுத்தி வடதிசை வா-
கை சூடித்தென்றிசை[த்]தெமருகமலப்[பூ]மகள் [6]புதுமையும் பொன்னியாடை(யும்)
நன்னிலப்பாவையுதனிமையுதவிர்த்து[7] [8]புநிதரு[திரு]மணிமகு-

2 -முறைமை[ம]யில் சூடி தன்[ன]டியிர[ண்]டும் தடமுடி[யா]க [தொ]ந்நிலெ[வ]ந்தர்
[சூட]ப்பொ[ன்]றி மநுவாறு [வெ]ப[ரு]க கலிய[ா]று வறப்ப செ[ங்]கொல் திசை-
தொறுஞ்செ[ல] வெண்குடை இருநிலவள[ா]கமெ[ம]ங்கணுநநளது திருநி[ல]வெண்-
ணிலாத்திகழ ஒருதநி மெருவில் புலி விளையாட [ஆழ்]கடற்[றீ]வாநரத்து பூவர்
திறை வி[டு]த்த கல[ன்] சொ[ரி*] களிறு முறை நி[ற்]ப விளங்கிய தெந்நவந-
ருகலே பருகலேத்துக்கிடப்ப [ந]ன்மணியாரமுஞ்சிருப்[பு]யத்தலங்களும்[9] தந[து]
[10]விரமு[ஞ்]பாகமு[ம்] விளங்க பார்மிசை மெவ[ல]ர் வணங்க [10]விரஸிம்ஹாஸநத்து
புவநமுழுதுடையாளொடும் [வீ]ற்றி-

3 ருநதருளிய கெ[க]ா|ராஜகெ[க]ஸரி[வந்]ராந உடையார் ஸ்ரீகுலொத்துங்கசொழதெவ-
[ற்]கு யாண்டு அஞ்சாவது [||உ||] ஜயங்கொண்டசொழமண்டலத்துக்காலியூர்க்கொ-
ட்டத்துக்காலியூர்நாட்டு ஓரி[ரு]க்கை ஊரொம் ஸிலாலெகை செய்து குடுத்த
பரிசாவது [|*] எயிற்கொட்டத்தெயில்நாட்டு நகரங்காஞ்சிபுரத்து[11] அருமொழிதெ-
வப்பெருதெருவில் வியாபாரி குமார[ப்]பெருவாணியன் தெவ[ன்] எதிஞ்சொடியாந
அருளாளதாஸன் திருப்பாடகத்தெழுநதருளியிருநத ஆழ்வா[ரு]க்குச்செயத திருநந-
னவநம் கொயிலில் திருப்புறக்குடையில்[12]

4 அரு[ள]ாளதாஸனென்னும் திருநநனவ[ன]முழப்ப[ார்]க்குக்கொற்றுக்கு[ம்][13] பு]டவை
[மு]தலுக்கு[ம்] நிவநதெ[ெ]ச[ய்ய] நாங்கள் இறையிழிச்சி எங்களுரில்[14] விற்று-
க்குடுத்த [நி]லமாவது [|*] [15]கிழ்பாற்கெல்லை உ[த்தி]ரமெருரார் வதிக்கு மெற்கு-
தெந்பாற்கெல்லை அழிச்சியாற்றுக்கு வடக்கும் மெல்[ப]ாற்[கெ]ல்லை [தி]ரு[வெ]வ-
[ஃ*]காவாழ்வ[ா]ருக்கு நாங்க[ள்] விற்ற நில[த்]துக்கும் சாத்தமங்கலமுடை[ய]ான்
கடகன் செறுவுக்கும் கிழக்கும் வடபாற்கெல்லை சாத்தமங்கலமுடையான் கடிச்சா-
ஞ்செறுக்குண்டிலுக்குத்தெற்கும் . [|*] இந்நான்கெல்லையு-

5 [ள்]ளுமகப்பட்ட உண்ணிலமொழிவின்றிப்ப[தி]நறுசாண் கொ[ா]லால் குழியிரண்டாயர-
மு[ம்][16] வி]ற்று இந்நிலத்துக்கு விலைப்[பொ]ருளிவன் பக்கல கொண்ட பொ[ா]ன்

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[1] This is another form of Uttaranmêrûr on page 3 above, note 6.

[2] No. 491 on the *Madras Survey Map* of the Madurântakam tâluka.

[3] Read புணர்ந்து. [4] Read றிட்டம். [5] Read கீர்த்தி. [6] Read பொதுமை.

[7] Read பாவையின் தனிமை. [8] Read புனிதத்திரு. [9] Other inscriptions add பொலி.

[10] Read வீர. [11] Read காஞ்சி. [12] Read கடையில்.

[13] Read ஜுக்கொற்றுக்கும். [14] Read ளூரில். [15] Read கீழ். [16] Read யிரமும்.

[ம]துராந்தகன் மாடைெ[ய]ரொடொ[க்]க குடி நங்கல்லால் கிறை ப[தி]னொரு-
[கழ]ஞ்ச[ம்] அறக்கொண்டு இறையி[லி] தேவதானமாக்கி இந்நிலத்[து]க்கு ெ[வ]-
ட்டிக்காசும் [1] நீ[ர்வி]லெ[யு]ம் சில்லிறை ெசா[று]மாட்டொ[ளி]டு எப்ெ[ப]ர்ப்பட்ட-
தும் காட்ட[ப்]ெ[பறு]தொமாகவும் [|*] இ[ந்]நி[ம]ணொக்கழுக்கில் அறுத்த [2] கை-
த்தால் [வந] நெல்[லு] ஆழ்வார் ஸ்ரீப[ண்ட]ாரத்தெ அளப்பொமாகவு[ம் |*]
[இ]ந்நிலத்தகப்ப-

6 ட்ட கால்வாய் கி[ழக்]குள்[ள] நிலத்துக்கு [நீ]ர் பா[ய]ப்பெற[வ]தாகவு[ம்] [|*]
இப்பரிசு இசைந்து வந்ராதித்தவற்செல்ல [சி]லாவெனக செய்து குடுத்தொம ஒ-
ரி[ரு]க்கை ஊரொம் [|*] இவர்கள் சொல்ல எழுதினெந் இவ்[வூ]ர் வெள்ளாளந்
சாத்தமங்கலமுடை[ய]ாந் வெளாந் கபி[லா]யத்தெந் [3] [|*] இவை என்னெழுத்து
[||உ||] ஸ்ரீமெலனுவாமெதை [|உ|]-

TRANSLATION.

(Line 1.) Hail! Prosperity! Having made the wheel of his (*authority*) to go as far as the golden circle (*i.e.* Mount Mêru) on the earth, which was surrounded by the moat of the sea, that was (*again*) surrounded by (*his*) fame, (*the king*) newly wedded, in the time (*when he was still*) heir-apparent (*ilaṅgô*), the brilliant goddess of victory at Śakkarakôṭṭam by deeds of valour and seized a herd of strong elephants at Vayirâgaram. (*He*) unsheathed (*his*) sword, showed the strength of (*his*) arm, and spurred (*his*) war-steed, so that the king of Kondaḷa (Kuntala), (*whose spear had*) a sharp point, lost his wealth. Having established (*his*) fame, having put on the garland of (*the victory over*) the Northern region, and having stopped the prostitution of the goddess with the sweet and excellent lotus-flower (*i.e.* Lakshmî) of the Southern region, and the loneliness of the goddess of the good country whose garment is the Poṉṉi (Kâvêri), (*he*) put on by right (*of inheritance*) the pure royal crown of jewels, while the kings of the old earth bore his two feet (*on their heads*) as a large crown.

(L. 2.) The sweet river Poṉṉi swelled, (*and*) the river (*of the sins*) of the Kali (*age*) dried up. (*His*) sceptre swayed over every region; the heavenly [4] white light of (*his*) white parasol shone everywhere on the circle of the great earth; (*and his*) tiger(*-banner*) fluttered unrivalled on the Mêru (*mountain*). (*Before him*) stood a row of elephants showering jewels, which were presented (*as*) tribute by the kings of remote islands of the deep sea. The excellent head of the brilliant king of the South (*i.e.* the Pâṇḍya) lay being pecked by kites. While his valour and liberality shone like (*his*) necklace of precious stones and (*like*) the flower-garland on (*his*) royal shoulders, (*and*) while (*all his*) enemies prostrated themselves on the ground, (*he*) was pleased to take his seat on the throne of heroes together with (*his queen*), the mistress of the whole world.

(L. 3.) In the fifth year (*of the reign*) of this king Râjakêsarivarman, *alias* the lord Śrî-Kulôttuṅga-Śôḷadêva,— we, the inhabitants of Ôrirukkai in Kâliyûr-nâḍu, (*a subdivision*) of Kâliyûr-kôṭṭam,[5] (*a district*) of Jayaṅgoṇḍa-Śôḷa-maṇḍalam, made and gave the following writing on stone:— Kumâra-Peruvâṇiyaṉ[6] Dêvaṉ Eriñjôḍi,

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[1] Read நீர். [2] Read நில.

[3] In modern Tamil this would be கபிலாயத்தானென்.

[4] திருநிலம் is perhaps used in the sense of 'heaven,' as திருநாடு and the corresponding Telugu form *tirunāṇḍu*; see *Ep. Ind.* Vol. V. p. 73.

[5] See above, p. 138, note 8.

[6] This title means 'the great merchant of the heir-apparent.' Compare *Śêramāṉ-lôka-pperuñ-jeṭṭi*, *Ep. Ind.* Vol. IV p. 292 and note 6.

alias Aruḷâḷadâsaṉ,[1] a merchant (*residing*) in the great street of Arumolidêva[2] at Kâñchipuram, a city in Eyil-nâḍu, (*a subdivision*) of Eyiṟkôṭṭam,[3] had made for the god who is pleased to reside in the Tiruppâḍagam (*temple*) a flower-garden, called the flower-garden of Aruḷâḷadâsaṉ (*and situated*) on the outside of the temple. In order to provide for the cost (*mudal*) of the clothing of those who work (*in this garden*) and of (*their*) families, we sold the following land in our village free from taxes.

(L. 4.) The eastern boundary (*is*) to the west of the road of the inhabitants of Uttiramêlûr; the southern boundary (*is*) to the north of the Aḷichchiyâṟu (*river*); the western boundary (*is*) to the east of the land which we have sold to (*the temple of*) Tiruve[ḥ]kâvâḷvâṉ[4] and of the field of Śâttamaṅgalam-Uḍaiyâṉ Kaḍagaṉ; and the northern boundary (*is*) to the south of the small field of Śâttamaṅgalam-Uḍaiyâṉ Kaḍichchâṉ. Having sold the two thousand *kuḻi*, (measured) by the rod of sixteen spans,[5] enclosed in these four boundaries, not excluding the cultivated land, (*we*) received from him[6] as purchase-money for this land eleven *kaḻañju* of gold, weighed by the true standard of the city (*kuḍi-naṟ-kal*) (and) equal (*in fineness*) to the *Madurântakaṉ-mâḍai*.[7] Having received (*this amount*) in full and having made (*the land*) a tax-free *dêvadâna*, we shall not be able to claim on this land *vêlikkâśu*,[8] water-cess (*nîr-vilai*), petty taxes,[9] *śôṟumâṭṭu*[10] and any other (*tax*).

(L. 5.) We have to measure into the treasury of the temple the paddy which comes from the land harvested in *Âṉaikkaṟukku*, (a portion of?) this land. It shall be lawful to irrigate the land lying to the east (*of the land sold*), from the channels included in this land.

(L. 6.) Having thus agreed, we, the inhabitants of Ôrirukkai, made and gave (*this*) writing on stone to continue as long as the moon and the sun. At the bidding of these, I, Śâttamaṅgalam-Uḍaiyâṉ Vêḷâṉ Kayilâyatt[âṉ], a cultivator of this village, wrote (*this*). This is my writing. (*This is placed under*) the protection of the *Śrî-Vaishṇavas*.

No. 69.—Inscription at Tirukkalukkunram.

This inscription (No. 174 of 1894) is engraved on the wall of the strong-room of the Vêdagirîśvara temple at Tirukkaḻukkuṉṟam, a large village in the Chingleput district on the road from Chingleput to the port of Sadras.[11] This village is mentioned in Sundaramûrti's *Dêvâram* as Kaḻukkuṉṟam, 'the hill of the kites.' The ancient name of the temple was Mûlasthâna.[12] Tirukkaḻukkuṉṟam itself bore the surname Ulagaḷanda-Śôḻapuram and belonged to Kaḷattûr-nâḍu, a subdivision of the district of Kaḷattûr-kôṭṭam. The names of this district and of its subdivision are derived from Kalattûr, a village on the south of Chingleput.[13]

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[1] This name is derived from Aruḷâḷa-Perumâḷ, the name of the great Vishṇu temple in Little Kâñchî. Compare *Ep. Ind.* Vol. III. pp. 71 and 118, Vol. IV. p. 145, and Vol. V. p. 72.

[2] See above, p. 8, note 3. [3] See above, Vol. II. p. 390.

[4] According to the *Nâlâyiraprabandham*, Veḥkâ was one of the Vishṇu temples in Kâñchî. Besides, Veḥkâ or Vêgavatî is the name of a river which passes Conjeeveram and joins the Pâlâṟu near Villivalam; see above Vol. II. p. 345 and note 9.

[5] See above, p. 106 and note 3, and p. 109. [6] *Viz.* from Aruḷâḷadâsan (l. 3).

[7] On *kuḍi-naṟ-kal* and *Madurântakaṉ-mâḍai* see *Ep. Ind.* Vol. V. p. 106, notes 1 and 3.

[8] The same term occurs in No. 57 above, text line 9.

[9] *Śill irai* is the same as *śil-vari*, on which see above, p. 122, note 6.

[10] With this obscure term compare *êracchôṟu*, above, No. 24, text line 7, and No. 27, text line 8.

[11] See *Ep. Ind.* Vol. III. p. 276, and *Ind. Ant.* Vol. XXI. p. 343.

[12] See line 34 of the present inscription, and the four inscriptions quoted in the preceding note.

[13] See *Ind. Ant.* Vol. XXI. p. 197, note 1.

The inscription records the grant of two lamps, made in the 14th and 15th years of the reign of Kulôttuṅga I. (ll. 32 and 38). The historical introduction agrees on the whole with that of No. 68 as far as line 11. It then relates that Kulôttuṅga I. drove Vikkalan (*i.e.* Vikramâditya VI.) from Naṅgili (in the Kôlâr district) [1] by way of Maṇalûr [2] to the Tuṅgabhadrâ river, and that he conquered the Gaṅga-maṇḍalam and Śiṅgaṇam, by which the dominions of Jayasiṁha III. seem to be meant.[3] Having secured his frontiers in the north, he turned against the Pâṇḍyas [4] and subdued the south-western portion of the peninsula as far as the Gulf of Maṇṇâr, the Podiyil mountain (in the Tinnevelly district), Cape Comorin, Kôṭṭâṟu, the Sahya (*i.e.* the Western Ghâṭs) and Kuḍamalai-nâḍu (*i.e.* Malabar). From the statement that he "fixed the boundary of the Southern country" (l. 27), it may be concluded that he limited the territories of the Pâṇḍya king to the Madura district. In order to pacify the newly acquired country, he settled some of his officers on the roads passing through Kôṭṭâṟu, *etc.* An inscription of the 39th year of his reign at Chôḷapuram, a portion of Kôṭṭâṟu (No. 46 of 1896), actually mentions one of those military settlers.[5]

TEXT.

1 ஸ்[வஸ்தி ஸ்ரீ] [||*] [புகழ் சூழ்ந்த] பு[ணரி] அகழ் சூ[ழ்*]ந்த புவி[யி]ற்பொன்னெ-
யிய[லவும் தந தெமி][6] . . . . . [வி]-

2 [ள]ங்கு சயமக[ளை] இளங்கொப்பருவத்து சக்கரகோட்டத்தில் விக்கிரமதொ[ழ][7] . .
. . . .

3 [ர்]ந்து மதவரை[யி]ட்டம் வயி[ரா]கரத்து [வா]รி அயிறுனைக்கொஙளவனரசர் த[8] . .
. . . . [ளுறை] கழி[த்து]

4 தொழ்[9] வலிகாட்டி[ப்பெ]ப[ர*]ர்ப்பரி நடாதிகிர்தியை[10] நிறுதி வட[திசை]ச வாகை
சூடிதெ[ன்றிசை]த்தெ[ம]ருகமல[ப்பூ]-

5 மகள் பொதுமை[ம]யும் பொன்னியாடை நன்னிலப்பாவை[யி*]தனிமையுந்தவிர்த்து[11] பு-
[னி]தருதிருமு[ணி]-

6 மகுட[ம்*] உரிமையி[ற்]சூடித்தன்னடி [இ]ரண்டுகட முடியாகவெ[த]ா[ன்*]னிலவெந்தர்
சூட மு[ன]ின மதுவ[ா]று பெருக[12] க-

7 வியாறு வறுப்ப செ[ங்]கொலினைவல்புலி தெ[ா]றுச்செல்ல[13] [வெ]வண்[கு]டை

8 [14] இருநிலவிளாகதெ[மங்கலுக]நது [தி]ருநிழ[ல் வெ]வண்[ணி]லாதிகழ ஒ-

9 ருத[னி] மெருவிற்[புலி வி]ளய[ா]ட [வா]ர்கட[ல்][15] திவாக]ரத்து பூவ[ர்] தி[ை]ற
விடித கல]-

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[1] See above, Vol. II. p. 235, note 5.

[2] This place cannot be identified.

[3] See above, Vol. II. p. 235, note 7, and p. 391, note 7.

[4] Here (l. 22 f.), as in the Chidambaram inscription (*Ep. Ind.* Vol. V. p. 104) and in the *Kaliṅgattu-Parani* (xi. verse 69), 'five Pâṇḍyas' are spoken of. Mr. Venkayya has drawn attention to the word Pañchavan, 'one of the five,' which is used in this inscription (l. 22) and in Tamil literature as a title of the Pâṇḍya kings, and concludes that "very often, if not always, there were five Pâṇḍya princes ruling at the same time" (*Ind. Ant.* Vol. XXII. p. 60 f.). I suspect that this custom may have been due to the desire of imitating the mythical Pâṇḍava brothers, who were five in number.

[5] L. 3 f.:— கொட்டாற்று நிலைப்படை [காணி]விச்சாதரத்தறு[ந]ம்பில் படையிலாந் தமிழன் மாணிக்கன் Compare *Ind. Ant.* Vol XXIV. p. 254, note 28.

[6] Read தன் தேமி நடப்ப.

[7] Read விக்கிரமத்தொழிலால் புதுமணம் புணர்ந்து.

[8] Read தன் தனியிரிய வாளுறை.

[9] Read தொன்.

[10] Read க்கீர்த்தியை.

[11] Read புனிதத்திரு.

[12] Read பொருக.

[13] Read தொறுஞ்செல்ல.

[14] Read உலாக.

[15] Read தேவா.

10 [ஞ்]செரி களிறு [மு]றை நிற்ப [வி]லங்[கி]ய [தென்]னவன் சருக்கலை [ப]நக-
[லை]கிட

11 தந் பொ[ன்]னகர்புகத்தடைக்[டப்ப] இ[ன்றுட்]பிற்குலப்பி[றை]ற பெ[ா]ல் நிற்பி[ழை]-

12 யெ[ணவும்] சொ[ல்]லெ[ல]திர் கொடற்றல்[லது] [1] தன்] கை விலலெதிர் கொடா
வி(ய்)[சு]-

13 லங் க[லெ]தர் [கங்கி]வி [து]டங்[கி மணலூர்] நடுவெ[ன]துங்[க]பதனையள-[2]

14 வஞ[ன்][3] வெங்களிறு விட்ட மாத[மும் கூ]றிய [வீ]ரமுகஙிடப்ப எறி[ய ம]லை-
[க]ளு-

15 [முத]கு கெளிப்பவிழிக நதிகளு[ம*] [சமுன்று]டைக்தொட விழுக கட[லன்]-[4]

16 [ளு]கலைவிரிதலமா குட[கி][றை]ச[த]க்[ரு]கக தாதையுகா[னும் ப]ன்[று]-

17 [ளி]ட்ட பலபல [முது]தும் பயப்பெ[தி]ர்[5] மாறிய ச[ய]ப்[பெ]பரு[ஷ]ரு[வு]ம்
[ப]ழியுகது கு-

18 [டுக] புகழினை செ[ல்]வியும் [வாள]ாவிட்ட[6] [ம]ட[னை]சய[ரீ]ட்டமுமிளா[து][7]
குடுக வெங்-

19 [க]ரி நிரையு[ம்*] கங்கமண்டலமும் சி[ங்கண]ெ[ம]ன்னும் பாணி இரண்[டு][ம்*]
ஒருவிசைக்-

20 [கை]க[ெ]காண்டண்டிய புகழொடு பா[ண்]டிமண்டல[மு]ம் கொ[ள்]ளதிரு[வு]ள-

21 தடைது[8] பொறிகரிதலங்க[ளும][9] தகி]ரவாரி[யு]ம் உடைச்சாய் வடகடல் தெ-

22 ன்கட[ல் மெ]ல் (கடல்) வ[ந]து போல் [த]க் பெ[ரு]ஞ்செனை[யை]யெ[ய]விப்பஞ்சவ-

23 [ை]ாவரும் பொருத பொா[கு]ளதந்சி வெ[ரு] க[ளிெ]காடி[10] அரணை[ப்பு]க
[11] காடிறது[றை]-

24 [ட]து ஞ[ட]டிப்பபடு[து மற்ற]வ[ர்தம்மை வகசார் திரியும் கொற்ற[12] ெ]வஞ்-
சுரமெற்றி

25 கொற்றவிெஜய(ஜ[ய])ஸ்தம்[ம் தி]சை[ெதாறுகி]று[தி] மு[தி]ந் சலா[பமு]ம்

26 முதமிழ்ப்பொதி[யி]னில்[13] [சத]வ[ன்கரி] . . . . . . முகன்னி . யாவகைக்-

27 கொண்ட[ரு*][ளி] தென்னுடலை[14] காட்டி [15]கடல்ம[லைநாடுள்]ள சாெ[வ]ெறலலா-
ககி [வி]-

28 ச[ம்]ெ[பற] மா[ெ]வறிய [தங் [16]வருக]நி[த]ெ[வளை குறு]கலர்[17] ெகாட்ட[ா]-
றுட்பட ெநறி-

29 தொறுகி[லெ]களிட்டரு[ளி] திறல் ெ[காள்] சி[ங்காசந]து இருஙருளி பொங்-
கொளி-

30 [ய]ா[ரமு]ம் திருப்புய[க]லங்கலும் [போல் வீரமு]ம் தியாகமு[ம்] விளங்க ப[ா]ா-

31 மிசை ெ[மலவல]ர் [வண]ங்க [18]விற்றிருநருள்[ய] ெ[காவிரா]ஜகெசரி[வந]ாாந
சகா[வ]த்தி-

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[1] Read கொடிற்றல்லது.

[2] Read பத்திரை.

[3] The Tanjore inscription (above, Vol. II. No. 58) reads வும் வெங்கணும் (read எங்கணும்) பட்ட வெங்களிறும் விட்ட தந் ம[ா]ன.

[4] Read கடல்க.

[5] Read பயந்தெதிர்.

[6] Other inscriptions read வாளாரொண்கண்.

[7] Read மீளாது.

[8] Other inscriptions insert வெள்ளவருபரித்தரங்கமும் or corruptions of it.

[9] No. 73 reads [ெ]பாரு[க]ரிக்கலங் [க]ளுந்.

[10] Read ெசளித்தொட.

[11] Read காடற.

[12] Read போர்கடை.

[13] Read பொதியிலும் மத்தவெங்கரி படும் மையச்சையமுங்கன்னியுங்கைக.

[14] Read தென்னுட்டெல்லை.

[15] Read குடமலை.

[16] This is probably a corruption of வருதிசை

[17] Other inscriptions insert குலைய

[18] Read வீற்றி.

32 [க]ள் ஸ்ரீகுலொத்து[ங்]கசொ[ழ]தெவற்கு [யாண்டு ம]ச ஆவது ஜயங்கொ-

33 ண்டசொ[ழ]ம[ண்டல]த்துக்[ஷ]த்ரிகொ[ட்]டத்து களத்தூர்க்கோட்டத்து த[ன்] கூற்ற தெவதான[த்திருக்க]ழு-

34 கு[ன்]றமாந [1]உலகளந்தசொ[ழபுர]த்து [2]ஸ்ரீமூலஸ்தானமுடையமஹாதெவற்கு [3]ஓய்மா- நாட்டு செநூர[ாந]

35 சொ[ழ]கெரளநல்லூரிருக்கு . . . ப்பள்ளி செல்வன் பழூடையனாந குலொத்து- ங்கசொழ[ப்]பெ[ரி]-

36 யாயந் வைத்த திருநு[ந்]தா[விள]க்கு க ஒன்றிநுக்கு அருமொழிதெவநழிகால் நிச- தமுழக்கு நெய்[க்கு]

37 விட்ட சா[வா மூ]வாப்பெரா[டு]தொண்ணூறு [|*] இவை சந்த்ராதித்யவரை செலு[த்து]வ[ான்] அடி எந் [த]-

38 லை மெனிந [|*] இது [பந்மா]ஹெஸ்வரரக்ஷை [|*] மெற்படியான் [ய]ாண்டு ம௫ ஆவது [வை]வ[த]

39 திருநுந்தாவிளக்கு . . . . ட[4] [ஆடு] தொண்ணூறும் சாவா [மூ]வ[ா]ப்பெ- ராடு [|*] இவை[வ]ப் பந்[மா]ஹெஸ்வரரக்ஷை [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! While the wheel of his (*authority*) went as far as the golden circle (*i.e.* Mount Mêru) on the earth, which was surrounded by the moat of the sea, that was (*again*) surrounded by (*his*) fame, (*the king*) newly wedded, in the time (*when he was still*) heir-apparent, the brilliant goddess of victory at Śakkarakôṭṭam by deeds of valour and seized a herd of mountains of rut (*i.e.* rutting elephants) at Vayirâgaram.

(L. 3.) (*He*) unsheathed (*his*) sword, showed the strength of (*his*) arm, and spurred (*his*) war-steed, so that the army of the king of Kondaḷa, (*whose spear had*) a sharp point, retreated.

(L. 4.) Having established (*his*) fame, having put on the garland of (*the victory over*) the Northern region, and having stopped the prostitution of the goddess with the sweet and excellent lotus-flower (*i.e.* Lakshmî) of the Southern region, and the loneliness of the goddess of the good country whose garment is the Poṉṉi, (*he*) put on by right (*of inheritance*) the pure royal crown of jewels, while the kings of the earth bore his two feet (*on their heads*) as a large crown.

(L. 6.) The river (*of the rules*) of the ancient king Manu swelled, (*and*) the river (*of the sins*) of the Kali (*age*) dried up.

(L. 7.) (*His*) sceptre swayed over every (*quarter of*) this continent of the *nâval* (tree); the white light of the sacred shadow of (*his*) white parasol shone everywhere on the circle of the great earth; (*and his*) tiger (*-banner*) fluttered unrivalled on the Mêru (*mountain*).

(L. 9.) (*Before him*) stood a row of elephants showering jewels, which were presented (*as*) tribute by the kings of remote islands whose girdle is the sea.

(L. 10.) The excellent head of the refractory king of the South (*i.e.* the Pâṇḍya) lay outside his (*viz.* Kulôttuṅga's) beautiful city, being pecked by kites.

[1] The ள of உலகளந்த is engraved below the line.

[2] Read ஸ்ரீமூலஸ்தாந.

[3] Read ஓய்மா. The ா is added in order to mark the length of the preceding vowel ஒ; compare above, p. 16, note 2. The ய் is engraved below the line.

[4] Read க த் விட்ட.

(L. 11.) Not only did the speech (*of* Vikkalaṉ):—“After this day a permanent blemish (*will attach to* Kulôttuṅga), as to the crescent[1] (*which is the origin*) of (*his*) family,”[2]— turn out wrong, but the bow (*in*) the hand of Vikkalaṉ was not (*even*) bent against (*the enemy*).

(L. 13.) Everywhere from Nañgili of rocky roads— with Maṇalûr in the middle— to the Tuṅgabhadrâ, there were lying low the dead (*bodies of his*) furious elephants, his lost pride and (*his*) boasted valour.

(L. 14.) The very mountains which (*he*) ascended bent their backs ; the very rivers into which (*he*) descended eddied and breached (*the banks*) in their course ; (*and*) the very seas into which (*he*) plunged became troubled and agitated.

(L. 16.) (*The* Chôḷa *king*) seized simultaneously the two countries (*pâṇi*) called **Gaṅga-maṇḍalam** and Śiṅgaṇam, troops of furious elephants which had been irretrievably abandoned (*by the enemy*), crowds of women, (*the angles of*) whose beautiful eyes were as pointed as daggers, the goddess of fame, who gladly brought disgrace (*on* Vikkalaṉ), and the great goddess of victory, who changed to the opposite (*side*) and caused (Vikkalaṉ) himself and (*his*) father, who were desirous of the rule over the Western region, to turn their backs again and again on many days.

(L. 20.) Having resolved in (*his*) royal mind to conquer also the Pâṇḍi-maṇḍalam (*i.e.* the Pâṇḍya country) with great fame, (*he*) despatched his great army,— which possessed [excellent horses (*resembling*) the waves of the sea], war-elephants (*resembling*) ships, and troops (*resembling*) water,— as though the Northern ocean was overflowing the Southern ocean.

(L. 22.) (*He*) completely destroyed the forest which the five Pañchavas (*i.e.* Pâṇḍyas) had entered as refuge, when they were routed on a battlefield where (*he*) fought (*with them*), and fled cowering with fear.

(L. 24.) (*He*) subdued (*their*) country, drove them into hot jungles (*in*) hills where woodmen roamed about, and planted pillars of victory in every region.

(L. 25.) (*He*) was pleased to seize the pearl fisheries,[3] the Podiyil (*mountain*) where the three kinds of Tamiḻ (*flourished*),[4] [the (*very*) centre of the (*mountain*) Śaiyam[5]] where furious rutting elephants were captured, and Kaṉṉi,[6] and fixed the boundaries of the Southern (*i.e.* Pâṇḍya) country.

(L. 27.) While all the heroes[7] in the Western hill-country (Kuḍamalai-nâḍu)[8] ascended voluntarily to heaven, (*he*) was pleased to bestow on the chiefs of his army, who were mounted on horses, settlements on every road, including (*that which passed*) Kôṭṭâṟu,[9] in order that the enemies might be scattered, and took his seat on the throne acquired in warfare.

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[1] The spot in the moon is alluded to.

[2] The Eastern Châlukya family, from which Kulôttuṅga I. was descended in the male line, claimed the Moon as its ancestor.

[3] This refers to the coast of the Gulf of Maṉṉâr.

[4] See above, Vol. II. p 236, notes 1 and 2.

[5] This is the Tamil form of *Sahya*, the Sanskrit name of the Western Ghâṭs.

[6] See above, Vol. II. p. 236, note 3.

[7] In Malayâḷam, *châvêṟ* (Tamil *sâvêṟu*) means ‘one who has elected to die, *moriturus.*’ Interesting details about the *Châvêṟs* are found in Mr. Logan's *Malabar*, Vol. I. pp. 162 to 169.

[8] This term does not refer to Coorg as I suggested in Vol. I. p. 63, but is probably identical with the modern Malayâḷam or Malabar.

[9] This is the well known town near Cape Comorin ; see *Ep Ind.* Vol V. p. 104, note 3.

(L. 29.) (*He*) was pleased to be seated (*on it*) while (*his*) valour and liberality shone like (*his*) necklace of great splendour and (*like*) the flower-garland on (*his*) royal shoulders, (*and*) while (*all his*) enemies prostrated themselves on the ground.

(L. 31.) In the [1]4th year (*of the reign*) of this king Râjakêsarivarman, *alias* the emperor Śrî-Kulôttuṅga-Śôḷadêva, 1—one— perpetual lamp was given to Mahâdêva, the lord of the Śrî-Mûlasthâna (*temple*) at Tirukkaḷukkuṉṟam, *alias* Ulagaḷanda-Śôḷapuram, a *dêvadâna* in its own circle (*kûṟu*)[1] in Kaḷattûr-nâḍu, (*a subdivision*) of Kaḷattûr-kôṭṭam, (*a district*) of Jayaṅgoṇḍa-Śôḷa-maṇḍalam, by . . . . ppaḷḷi Śelvaṉ Paḷumadaiyaṉ, *alias* Kulôttuṅga-Śôḷa-periyarayaṉ, who resided at Śêvûr,[2] *alias* Śôlakêraḷanallûr, in Ôymâṉâḍu.[3]

(L. 36.) In order (*to supply*) to (*this lamp*) one *uḷakku* of ghee per day, (*measured*) by the *Arumoḷidêvaṉ-uḷakku*,[4] (*he*) granted ninety full-grown ewes, which must neither die nor grow old.[5]

(L. 37.) The feet of him who will continue this (*grant*) as long as the moon and the sun exist, shall be on my head. This (*is placed under*) the protection of all *Mâhêśvaras*.

(L. 38.) In the 15th year (*of the king's reign*) the above-mentioned person (*also*) granted ninety full-grown ewes, which must neither die nor grow old, for 1 (*other*) perpetual lamp which (*he*) had given. This (*is placed under*) the protection of all *Mâhêśvaras*.

No. 70.—Inscription at Srirangam.

This inscription (No. 62 of 1892) is engraved on the east wall of the third *prâkâra* of the Raṅganâtha temple[6] on the island of Śrîrangam near Trichinopoly. It mentions Śrîraṅgam as Tiruvaraṅgam (l. 16) and the temple as Tiruvaraṅgadêvar (l. 10).

The date is the 18th year of the reign of Kulôttuṅga I. The historical introduction does not add any fresh details to those narrated at the beginning of the inscriptions of the 14th and 15th years.[7] The inscription records that a certain Kâliṅgarâyar granted to the temple 6¼ *kâśu* with the condition that the interest should be applied to defraying the cost of offerings on two festival days.

As discovered by Mr. Venkayya,[8] the subjoined inscription fixes the time before which two of the twelve Vaishṇava Âḻvârs, who were the authors of the *Nâlâyiraprabandham*, must have lived. For, (1) it refers to the recital of the text beginning with *Tèṭṭarundiṟal* (l. 13), which is the 2nd chapter of the sacred hymns of Kulaśêkhara; and (2) the names of three of the temple officials who are mentioned in the inscription prove that the Vaishṇava saint Śaṭhagôpa or Nammâḻvâr was already at that time well known and highly venerated.[9] As noticed before, his work, the *Tiruvâymoḻi*, is presupposed already in an inscription of Râjarâja I.[10] These epigraphical evidences are fatal to the theory of Dr. Caldwell, who placed the Âḻvârs in the 12th or 13th century.[11]

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[1] See p. 3 above, note 7.

[2] In accordance with the next following note, this must be Chêvûr near Tiṇḍivaṉam; see Mr. Sewell's *Lists of Antiquities*, Vol. I p. 207.

[3] According to the inscriptions of the Tintriṇîśvara temple at Tiṇḍivaṉam, this place belonged to Ôymâṉâḍu.

[4] See above, p. 8, note 3.

[5] See above, Vol. II. p. 375, note 3.

[6] Regarding a few other inscriptions in the same temple see *Ind. Ant.* Vol. XXI. p. 344; *Ep. Ind.* Vol. III. pp. 7 and 117, and Vol. IV. p. 148.

[7] See below, p. 151, note 1.

[8] See above, Vol. II. p. 252, note 7.

[9] See below, p. 151, notes 3, 5 and 6.

[10] See page 2 above.

[11] *Comparative Grammar*, p. 143 of the Introduction.

TEXT.

1 ஸ்வஸ்தி ஸ்ரீ [ ] பு[க]ழ் சூழ்ந்த புணரி [அ]கழ் சூழ்ந்த [பு][1] . . . [பொ]ப[ான்]-
னே[மி]ய[ளவுந்த] நேமி நடப்ப வி[ள]ங்கு ஜயமகளை இளங்கோப்பருவத்து ச[க]-
கரகோட்டத்[து வி]க்[கி]ரமத்தொ[ழி]லால் புதுமணம் புணர்[ந்*]து [2]ம[து]வ[ை]ர-
[யி]ட்டம் வயிரா[கரத்]து வாரி அயிர்மு[னை]க்கொ[ண்]தளவரசர் தங் தளமிரி[ய
வ]ருதுறை கழித்துத்தோள் வலி காட்[டி]ப்பொ[ர்ப்]பரி நடாத்திக்[கி]ர்[த்]தியை[3]

2 [நி]றுத்தி வடதிசை வாகை சூடித்தெ[4] . . . . ம[ருக]ம[ல]ப்பூமகள் பொரு-
மையும் பொங்கியாடை ந[ன்]நிலப்பாவை தனிமையுந்தவிர வந்து [5]புநிதற்திருமணி-
மகுடம் உ[ரி]மையிற்சூடித்த[ன்]நடி இரண்டும் தடமுடியாகத்தொங்கிலவெந்தர்
[சூ]ட முன்னை [ம]ர[வ]ரறு பெருக கலியா-

3 று வறு[ப்ப]ச்செங்கோல் திசை[தெ]காற[ந்][6] . . . . . . [கு]டை [இ]ரு[நி]ல-
வளாகம் எங்கணு[ந்]நாது திருநிழல் [வெ]ண்ணிலாத்திகழ ஒருதனி மெருவிர்புலி
வி[ளை]யா[ட] [7]வாரகடற்றிவாகரத்துப்பூபாலர் திசெற விடுதக கலஞ்சொரி
களிறு மறை நி[ற்]ப விலங்கி[ய தெ]தந[கவ]ந் கரு[ங்]லை பரு[ங்]லை-

4 த்திடத்தந் பொங்ந[கா] புறத்திடை[க்]கி[டப்ப இந்][8] . . . [ற்]கு[லப்]பிறை
பொல் நி[ற்]பின[ழ]வெந்நுநசொல்லெதிர் கொடிற்றல்லது தங் கை வில்லெதிர்
கொடா விக்கலந் தாநங்கிலி [து]டங்கி ம[ண]லூர் நடுவெ[வ]நத்துங்கபத்திரா-
[ய]எ[வு]ந்துர[த்]தி வெங்கணும்[9]

5 பட்ட வெநகளிறும் விட்[ட] தங் மா[ந]மூங்[கூடி]ந [10]விரமுங்[கி]ட[ப்ப] எ[றி]ந
மலைகளுமுதகு தெ[ரி]ப்ப இழிக நதி[க]ளு[11] . . . ந்றுடைந்தொட [வி]ழுந்த
கடல்களுந்தலைவிரித்தலமர[க்]தடதிசைத்த[ந்நா]ளு[க]ளு தாது[ம்] த[ானையும்] பந்-
நாளிட்ட ப[ல]பல மு[து]து ப[ய]த்தெ[தி]ர் மாற[12] ஜ-

6 யப்பெருந்திருவும் [ப]றிபுகுது குநித்த புகழிந் செல்வியும் வாளாரெ[ாண்]கள்
மட[ை*]தயரிட்டமு[மி]ளாது[13] விட்ட வெங்[கரி] நிரையும் கங்கமண்டலமும்
சிங்கணபெருதும் பாணி இரண்டும் ஒரு[விசை]க்கை[க்]கொணடிண்டிய[14] புகழொடு
பா[15] . . . . [கொ]காள்ளத்திருவு-

7 ள்ளத்தடைத்[த] வெள்ள[வ]ருபரித்தாநகளும்[16] பொரு . . . க்குலங்க . . தனிர-
வாரியும் உடைத்தாய் வருது வடகடல் தெங்கடல் பட[ர்]வது பொலத்தங் பெரு-
ஞ்செனை எலிப்பஞ்சவர் ஐப்வரும் [பெ]ாருத மொயக்களத்தஞ்சி வெரு நொளித்-
தெ[17] . . . . த்து-

8 டைத்து [18]நாநடிப்ப[டு]த்து மற்றவர்தம்மை வநசரர் திரியும் பொற்[ை*]ற [வெ]-
ஞ்சுரமெற்றிககொற்றவிஜெயஹூ[ய்ப]ம் திசைதெ[தா][19] . . . த்தி முத்தி[ந]
சலாபமுமுக்தமிட்பொதிபிலுமத்தவெங[கரி] ப[டு]மைய்யச்சய்யமுங்கந்[பு]ங்கைக-
கொ[ண்] . . . .

9 [20]கடமலை[ந]ா[ட்]டு[ள்]ள சாவெறெ[ல்]லாம் தனி [வி]சும்பெ[ப]ற மாவெறிய [த]ந்
[21]வ[ருநிற]றலை[வ]ந[ா] . . . கலர்[22] குலைபக்கொட்டாருட்பட நெ[றி]தொறு-

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[1] Read புவியில்.
[2] Read மதவரை.
[3] Read கீர்த்தியை.
[4] Read தென்றிசைத்தேமரு.
[5] Read புனிதத்திரு.
[6] Read தொறுஞ்செல்ல வெண்குடை.
[7] Read கடற்றீவா.
[8] Read இந்திரன் பிற.
[9] Read எங்கணும்.
[10] Read கிர.
[11] Read களும் சுடன்று.
[12] Read மாறிய.
[13] Read மீட்டமுமீளாது.
[14] Read கொண்டிய.
[15] Read பாண்டிமண்டலமும்.
[16] Read தரங்கமும் பொருகரிகலங்களும்.
[17] Read தெளித்தொடு அரணைவப்புக்க காடற.
[18] Read நாடடி.
[19] Read திசைதொறநிறுத்த.
[20] Read கடமலை.
[21] Read வருநிளித்தலை.
[22] Read குருகலர்.

[நி]லைக[ளி]ட்டரு[ளி]த்[தி]றை கொள் [வீ]ரஸிம்ஹாஸ[ந]த்திரிய விட்டருளிப்-
பெ[பாத]கொ[ளி]பாதமுஞ்[சூ]ப[பு]ய[க]ங்க[ளு]ம[1] பொலிய [வி]ரபு[ஜபா]நமும்
[வி]ளங்கபபாரமிசை மெவலர் வ . . க[2] [வீ]ற்[றி]ருக்கரு[ளி]ய

10 கொவிராஜகெஸரிபந்மரான [உ]டையார் ஸ்ரீகொலொத்துங்கசொ[ழ]தெவர்கு
யா[ண்][3] . . . . கட்டாவது [உ] ஆழ்வார் [தி]ருவரங்கதெவர்க்கு ஸ்ரீகாரி-
யஞ்செய்கிற அதி[கா]ரிகள நிஷ[த]ராஜர் ஏவல் படியும ஸ்ரீவ[ய]ஷ்[ண*]வாரியம
[தி]ருவெழு[தி]காடுதாஸ[ரு]ம வடமதுரப்பிறநகம்பியும் இராயூரா[ளி]ந[ம]பியும
. . . [ர்] நாரா[ய]ணநம்பி-

11 யும் பெரும்[ப]ற்றப்புலியூர் ஸ்ரீசடகொபதாஸரும் மார்க்கமங்கலத்து [4]அரி[ந்]த[ல]வாரண-
ந[ம்பியு]ம் ஸ்ரீ[ப]ண்டாரவாரியம் ஆரிதந் குருகைகாவலந் ஆராவமுதும் ஆரி[த]ந்
[தி]ருவாய்குலமுடையாந் [5]சிராகவநு[ம்] ஆ[ரி]தந் கெசவ[ந்] த[ந்]தி இள[ஞ்]சிங்க-
மும் பாரதாயந் கெசுவந் அரிவரியாநு[ம்] பாரதாய[ந்] திரு[வ[ரங்]கநாராயண-

12 ந் ஸ்ரீ[கூ]ஷ்ணநும்[6] பாரிதந்[7] [ஆ]ராவ[மு]து [5]சிராமநும ஸஹெஸக்கணக்[கு] அரயந்
அம்பல . . . . ாற்றுவபபிரியநும் ஸ்ரீவயிஷ்ணவக்கணக்கு திருவெங்-
கடவந் செரமநாந [ப]திகெட்டுநாடுகிழவநும உள்ளிட்ட ஆழ்[வ] . . . [8]ந்மிக-
ளொம் [அ]ர[ய]ந் [அரு]ள[வ]ாளநாந காலிங்கராயர்க்கு நாஙகள் ஸம்ம[தி]த்து-
த்திட்டுக்கு . . .[9] பரி[ச]ாவது [|*]

13 [அ]ப்[பி]கை [செ]தாத்திருநா[ளி]லு]ம் பங்கு[நி]த்[தி]ருநா[ளி]லும் [தீ]ர்த்தம் பிர[ஸா]-
தித்தரு[ளி]ந [அ]ந்[றி]ரா [தி]ருப்புந்[னை]நக்கிழ்[10] எழுந்தருளி இருந்து தெட்டரு-
ளிறல் கெட்ட[ருளு]ம [செ]பாது [இற்]றை நாளால் திருநாள் ஒன்றுக்கு அமுதி
செய்தருளும் அப்பமுது நூறு[க்]கு வெண்[டு]ம் பழவரிசி பதக்கும் பருப்பு
முந்நாழியும் நெய் முந்நா[ழி]யு[ம] சற்க-

14 ரை நா]ற்ற[ப்]பலமும மிளகு முழாக்கும் சி[ர]கம்[11] உழ[ாக்]கும் உப்பு முழாக்-
கும் வாழை[ப்]பழம் [ஐ]ம்பதும் தெங்காய் ஐஞ்சும் இளநிரமுது[12] பத்தும
அடைகாயமுது நூற்றிருபதும் கற்பூரதபிலம்[13] ஒருசெவிடாயும் தெரிஇ[லை]ப்-
பற்று பதி[ரண்]டும் கர்[பூ]ர[ம்] இரண்[டு] மஞ்சாடியும் அப்பமுதுக்கு மாவி-
டிப்பார்க்குநிரட்டுவார்-[14]

15 க்[கும் வி]றகி[டு]வார்[க்]கும் அப்பமுது சு[டு]வா[ர]க்கும் [15]கு . [க]லத்துக்கும் உள்-
ளிட்டு மற்றும் வெணடு[வ]நவையிற்றுககு[16] . . ஙிராதி[த்]தவல் செல்ல இவர்
ஒடுக்கிந காசு ஆறெ கால் [|*] இக்காசு ஆறெ காலுங்கொண்டு பொலிசையால்
இர[ண்]டு தி[ரு]நா[ளிலு]ம் இப்படியெய் சஙிராதித்தவல் அமுதி செ[ய்]விக்கக்-
கடவொமாக-

16 வும் [|*] இப்படி கல் வெட்டி[வி]த்துக்கொ[ள்ள]ப்பெ . . . . . [வ]ும் [|*]
இப்[படி இ]சைந்து [17]ஸம்மாதத்தி[ட்]டுக்குடுத்தெ[தா]ம் [ஆ]ழ்வார் கந்மிகளொம்
[|*] இது சஙிராதிதவல் [செ]ச[லு]த்து[வி]க்க [க]டவொமாநொம்[18] திருவரங்-
கத்[து] மஹாஸ[பை]யொம [|*] இது ஸ்ரீவயிஷ்ணவாக்ஷெ [||—]

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[1] Read த்தலைக்களும்.

[2] Read வணக்க.

[3] Read யாண்டு பதினெட்டாவது.

[4] An erased ர seems to stand after அரி.

[5] Read சி.

[6] A few indistinct letters are here entered below the line.

[7] This is perhaps a mistake for ஆரிதன் or ஹாரிதன்.

[8] Read ஆழ்வார் கந்மி.

[9] Read தீட்டுக்குடுத்த.

[10] Read கீழ்.

[11] Read சிரகம்.

[12] Read நீரமுது.

[13] Read தயிலம்.

[14] Read நீரட்டு.

[15] Read குசக்கல.

[16] Read க்குஞ்சந்திரா.

[17] Read ஸம்மதத்திட்டு.

[18] Read கடவொமாநொம்.

TRANSLATION.

(Line 10.) In the [eighteenth] year (*of the reign*) of king **Râjakêsarivarman**, *alias* the emperor **Śrî-Kulôttuṅga-Śôḷadêva**, who *etc.*[1]— by order of the magistrate (*adhikârin*) **Nisha[dha]râjar**, the manager of the temple of the god **Tiruvaraṅgadêvar**, the following was agreed on and given in writing to **Arayan [Garu]da[v]âhan**, *alias* **Kâliṅgarâyar**, by us, the *Pûjâris* (*kanmi*) of the god, such as (1) the members of the committee[2] of the *Śrî-Vaishṇavas*: **Tiruveḷu[di]nâḍu-Dâsar**,[3] **Vaḍamadurappiṟandâ[ṉ]-**[4]**Nambi**, **Irâyûrâ[ḷi]-Nambi**, ... r **Nârâyaṇa-Nambi**, **Śrîśaḍagôpa-Dâsar**[5] of **Perum[oa]ṟṟappuliyûr**, and **Arikulavâraṇa-Nambi** of **Mârkkamaṅgalam**; (2) the members of the committee of the temple treasury: **Kurugaikâvalaṉ**[6] **Ârâvamudu** of the Hârita (*gôtra*), **Tiruvâykkulam-Uḍaiyâṉ**[7] **Śrîrâghavaṉ** of the Hârita (*gôtra*), **Kêśuvaṉ** (Kêśava) **[Ta]ṉi-Iḷa[ñ]jiṅgam** of the Hârita (*gôtra*), **Kêśuvaṉ Aṟivariyâṉ** of the Bhâradvâja (*gôtra*), **[Tiru]va[raṅ]ga-Nârâyaṇaṉ Śrîkṛishṇaṉ** of the Bhâradvâja (*gôtra*), and **Ârâvamudu Śrîrâmaṉ** of the [H]ârita (*gôtra*); (3) the accountants of the assembly: **Arayaṉ Ambala** . . . . . and . . . . . **âṟṟuvappiriyaṉ**; and (4) the accountant of the *Śrî-Vaishṇavas*: **Tiruvêṅgaḍavaṉ**[8] **Sômaṉ**, *alias* **Padineṭṭunâḍu-Kiḻavaṉ**.[9]

(L. 13.) During the car festival in (the month of) *Appigai* (Aippaśi) and during the festival in *Paṅguni* (Paṅguṇi), on the night of that day on which the bathing-water (*of the idol*) is distributed, at the time when (*the idol*) has been placed under the sacred *punnai* (tree) and is listening to (the recital of the hymn) *Têṭṭarundiṟal*, (the following requirements have to be supplied) on this day of either festival:— For one hundred cakes to be offered (*to the god*) are required one *paḍakku* of old rice, three *nâḻi* of pulse (*paruppu*), three *nâḻi* of ghee, one hundred *palam* of sugar, three *uḻakku* of pepper, one *uḻakku* of cumin, three *uḻakku* of salt, fifty plantains, five cocoa-nuts, ten young cocoa-nuts, one hundred and twenty areca-nuts, one *śeviḍu* and a half of camphor-oil, twelve bundles of *teri*[10] leaves, and two *mañjâḍi* of camphor. (*For all this*), for those who pound (*the rice into*) flour for the cakes, for those who carry water, for those who fetch firewood, for those who fry the cakes, for pots, and for other requirements, he[11] deposited six and a quarter *kâśu*, to continue as long as the moon and the sun.

(L. 15.) Having received these six and a quarter *kâśu*, we shall be bound to supply the offerings in this way at both festivals out of the interest for as long as the moon and the sun

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[1] The historical introduction of this inscription is the same as in No. 69 and in the Tanjore inscription of the 15th year (above, Vol. II. No 58).

[2] *Vâriyam* is probably connected with *vâra*, on which see Professor Kielhorn's remarks in *Ep. Ind.* Vol. V. p. 138, note 7. It occurs also in the Ukkal inscriptions, where I have translated it by 'elected for' or 'in charge of'; see p. 2 above.

[3] This person was named after the Vaishṇava saint Śaṭhagôpa, who, according to the *Nâlâyiraprabandham*, came from Tiruvaḷuḍi-nâḍu.

[4] *I.e.* 'he who was born in the northern Mathurâ,' *viz* Krishṇa. [5] See note 3 above.

[6] *I.e.* 'the protector of Kurugai.' The saint Śaṭhagôpa was the son of Kâri, the *adhikârin* of the city of Kurugai.

[7] This title is perhaps derived from Tiruvâykkulam, one of the names of the Râjagôpâla-Perumâḷ temple at Maṇimaṅgalam; see p. 49 above, and *Ep. Ind.* Vol. V. p. 72.

[8] This person was called after the god of Tirupati.

[9] *I.e.* 'the chief of eighteen districts'

[10] This word is not found in the dictionary. Probably betel-leaves are meant.

[11] This refers to Kâliṅgarâyar (l. 12).

shall exist. Thus [it should be] caused to be engraved on stone. Having agreed thus, we, the *Pûjâris* of the god, gave a written agreement.

(L. 16.) We, the great assembly of Tiruvarangam, shall be bound to continue this as long as the moon and the sun exist. This (*is placed under*) the protection of the *Śrî-Vaishṇavas.*

No. 71.—Inscription at Kilappaluvur.

This inscription (No. 105 of 1895) is engraved on the west wall of the second *prâkâra* of the Vaṭamûlêśvara temple at Kîlappaluvûr in the Udaiyârpâlaiyam tâluka of the Trichinopoly district.[1] This village is mentioned under the name of Paluvûr in Tiruñânasambandar's *Dêvâram.* The subjoined inscription calls it both Śiṟupaḻuvûr (ll. 18, 23, 25) and simply Paḻuvûr (ll. 26, 27). It belonged to Kuṉṟa-kûṟṟam, a subdivision of the district of Uttongatonga-vaḷanâḍu (l. 18). According to other inscriptions at Kîlappaluvûr, the name of the Śiva temple was Tiruvâlandurai-Mahâdêva, in which *âl,* 'the banyan,' is the Tamil equivalent of *vaṭa,* the first member of Vaṭamûlêśvara, the Sanskrit designation of the temple. A Vishṇu temple at the same village, which was named Vîra-Śôḻa-Viṇṇagar, is mentioned in line 28 of the subjoined inscription.

The date is the 20th year of the reign of Kulôttuṅga I., when the assembly of Śiṟupaḻuvûr sold one twentieth *vêli* of land for one *kâśu* to the mother of a certain Virudarâjabhayaṁkara-Vâṇakôvaraiyar. This may have been the chief of Vâṇakôppâḍi, a district which is mentioned in an inscription at Tirukkôvalûr (No. 126 of 1900). That he received his title from Kulôttuṅga I., follows from the first portion of his name, Virudarâjabhayaṁkara, which, according to the *Kaliṅgattu-Paraṇi* (x. verse 25), was a surname of Kulôttuṅga I. Another derivative of the same surname is the district of Virudarâjabhayaṁkara-vaḷanâḍu; Gaṅgaikoṇḍachôḻapuram and Tirumudukuṉṟam (*i.e.* Vriddhâchalam in the South Arcot district) belonged to Mêṟkâ-nâḍu, a subdivision of this district.[2] A Telugu inscription of Kulôttuṅga I. mentions Manni-nâṇḍu as another subdivision of the same district.[3]

Text.

1 ஸ்வஸ்தி ஸ்ரீ [||*] புகழ் சூழ்ந்த பு[ண]ரி அகழ் சூ[ழ்*]ந்[த] புவி[யி]ல் பொங்-
கொலியளவும தந் நெமி நட(ா)[ப்]ப வி[ளங்]கு ெ[ஜ]யமக[ளை] இளங்கோப்பரு-
வத்[து]ச்சக்க-

2 ரகோட்டத்து விக்கிர[ம]த்தொழிலால் பு[து]ம[ண]ம் புணர்ந்து [4]மதுவ[ை]ாயிட்-
டம் வயிராகரத்[து வ]ாரி அ[பிநவ]ந[க்]கொ[ந]க[ள]வ[ை]ா[ச]ர் த[ந்] தளமி-
ரிய வாசநறை கழி[த்]-

3 ஆத்தொள் வலி காட்டிப்பொர்ப்பரி நடாத்தி [5]கிர்த்தியை நிறுத்தி வட[தி]சை
வ[ா]கை சூடி தெந்தி[ச ெ]தமருகமலப்பூம[கள்] பொ[று]மையும் பொங்கி-
யா[டை](யும்)

4 கன்னிலயாவை த[னி]மை[யு]ம் தவா வகுது [6]புநிதற்கி[ரும]ணிமகுடம் [உ]ரிமையிற்ச-
சூடி தன்னடி இரண்டும் தடமுடியாகத்தொங்கிலவெஙர் சூட [மு][ன்*][னே] மநுவ-

5 து[7] பெருங்[க]லியாறு [வ]றப்ப செங்கொல் திசைதொறும் செல்ல வெண்கு[டை]
[8]இருநிலவினாகம்பெங்கணுந்தனது திருநிழல் (வெண்குடை) வெ[ண்ணி]லா[த்]தி-

[1] Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 265

[2] See No. 78 of 1892 and No. 137 of 1900.

[3] *Ep. Ind.* Vol. VI. p. 223.

[4] Read மதவரா.

[5] Read கீர்த்தி.

[6] Read புநிதற்றிரு.

[7] Read மனுவாறு பெருக கலியாறு.

[8] Read வளாக.

6 கழ [ஒரு]நகி மெருவிற்புலி [வி]ளையாட வார்கடல் இவா[க]ரத்து பூபாலர் திறை விடுத்த கலஞ்சொரி ஈளு[1] முறைமுறை [நி]ற்ப விலங்கிய செ[த]ந்ன-வ[ந] கரு[ந*]தலை ப[ரு]கலை-

7 த்தி — தந் [2]பொநக்கர்ப்புறத்திடைக்கிடப்ப இஞ்ஞான் பிற்குலப்பிறை போல் கிறப-பிழை[செ]வந[நி]லும்[3] சொல்லெதிராக்கொடிற்றல்லது தந் கை வில்[லெ]லதிர் கொ-

8 டா விக்கலந் கல்லதர் ந[ங்]கிலி [து]டங்கி மணலூர் நடுவிந் து(ட)ங்கபத்திரை-யளவுற்று செ[ங்]கணும்[4] பட்ட வெங்களுறு[5] விட்ட தந் மா[ன]முங்[கூறி]ய [வீ]ரமுங்கிடப்ப எதி-

9 ந மலை[க]ளும் முதகு நெளிப்[ப] இழி[க] ந[தி]க[ளும்] சுழந்றுடை[ெ]காட [ளிழக] கடல்களும் தலைவிரிகலமர[6] [7]குட[தை]சத[தந்]நாடுசளு[8] தாரும் தா-ரையும் பந[ந]ளிட்ட(மும்)[9] பல-

10 பல முத[ந*]ம் ப[ப]லெதிர் மாறிய ஜயப்பெருஞ்சிரு[வு]ம் [10]வாளாலொண்கண் மடமையரீட்டமு[ம்] மி[ள]ா[து][11] குடித்த வெஙகரி கிரையும் கங்கம[ண்]டல-மு[ம்] சிங்க[ண]மெந்நும் ட[ா]ணி இர-

11 ாடம்[12] ஒருவி[லை]க்[ை]கக்கொண்டு இணைவிப்புகழொடும் பாண்டி[மண்]டலங்கொ-[ள்]ள [13]திருவிளத்கடைத்தருளி [14]மெ[ள]வருபரித்[த]லங்களும்[15] பொருபரித்தலங்க-

12 ளு[ம] (பொல) தந்திரவாரியு(ம்)முடைத்தாயி வந்து வடகடல் தெந்கடல் படர்வது போல் தந் பெருஞ்சேனையை ஏவி பஞ்சவ(ர்)ரைவரும் பொருத போர்களத்-தஞ்-

13 சி வெருவி நெளித்தொடி ஆரெ[ண]நப்புக்க காடறத்துடைத்து நாட்டிடைப்படுத்து[16] ம[ற்]றவர்தம்மை வ[ந]சரர் திரியும் பொச்சை வெஞ்[சு]ரமெ[ம]ற்றி [ெ]காற்ற-விசைெநஸ்தம்பம்[17]

14 தி[சை]தொறும் நிறுத்தி முத்திச் சி[ல]ாபமும் முக்தமிழ்[18] பொதியலும் மத்தவெ-ஙகரி படி[ை]மயகதெய்வவமும்[19] கந்நி[யு]ம் கைக்கொண்டருளி தெந்நாட்டெலை

15 காட்டி குடமலைநாட்டுள்[ள] சாலெ]லெ[றல்]லாக்தகி விசும்பெற மாலெறிய தந் [20]வருத[வி]த்தலை[வ]ரா குறுகவர் குலைய கொட்டாறுள்ப[ப]ட நெறிதொறும் நிலைக(ள்)[ளி]ட்டரு[ளி தி]ற[ல்]

16 கொள் விரஸி[ம்]ஹா[ஸ]நத்து இரி[ய*] வி[ட்]டரு[ளி] பொங்கொளியாரமும் திருப்-புயத்தலங்[க]ளும்[21] போல் வீரமு[ம்] தி[ய]ாகமும் விளங்[க] ப[ா*]ர்மிசை மெவலர் வணங்க வீரஸிம்ஹாஸநத்து அ-

17 வநிமுழுதுடையா(ள்)லெ[ள]ாடும் வீ[ற்]றிருந்[த]ருளிய கோ ரா[ஜ]கெசரிவ[ந]ராந [தி]ரிபுவ[ன]ச்சக்[க]ரவ[த்தி]கள் ஸ்ரீகொலொத்துங்[க]சொழதெவர்க்கு [ய]ாண்டு இருபதாவ-

18 து உத்தொங்கெ[த]ாஙக[வள]ந[ா]ட்டுக்குந்றக்கூற்றத்து ப்ரஹ்மெ[தெ]ய[ம்] சி[றுப]ழுவூர் [ஸ]ஸபையொம் வி[ரு*]தராஜபயங்கரவாணசெ[ரவ]ணாயா தங்க[ள்]ளாச்சி [ெ]சாழ-குலசுகரந்விச்சா-

19 திரியா[ழ்]வார்க்கு ஸலெவிலையாக விற்றுக்குடுத்த நிலமா[வ]து [|*] ராஜெந்த்ர-[செ]ாழவா[ய்*]க்காலுக்கு வடக்கு பவித்தி[ரம]ாணிக்கவதிக்குக்கிழக்கு முதல் கண்-ணாற்று இரண்-

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1 Read களிறு.
2 Read பொன்னகர்.
3 Read யெனும்.
4 Read எங்கணும்.
5 Read களிறும்.
6 Read விரித்தல.
7 Read குடதிசை.
8 Read நாளுகந்து.
9 Read ளிட்ட.
10 Read வாளாரொண்.
11 Read மீளாது.
12 Read இரண்டும்.
13 Read திருவுள.
14 Read வெள்ளவரு.
15 Read தரங்கமும் பொருகரிக்கலங்களும்.
16 Read நாட்டிடைப்படுத்து.
17 Read விஜயஸ்தம்பம.
18 Read தமிழ் பொதியிலும்.
19 Read மையச்சையமும்.
20 Read வருகினி.
21 Read தலங்களும்.

20 டாம் சதுரத்[து] நி[ல]ம் நா[லு மா]வில் வடக்கடைய் நிலம் ஒருமாவில் [1] கி[ழ்]க்-கடைய் நிலம் அ[ரை]ா[ம]ாவும் இவ்வதிக்குக்கிழக்கு இ[வ]வா[ய*]க்காலுக்கு வடக்கு [இ]ர[ண்]டா[ங்]க-

21 ண்[ண]ாற்று இரண்டாஞ்சதிர[ம்] நி]ல[ம்] ந[ா]லுமா[வி]ல் வடக்க[டை]ய் நி[ல]ம் ஒருமாவில் மெ[ம]ற்க்கடைய் நிலம் அரைமாவும் ஆக நிலம் ஒருமா [|*] இந்-நி[ல]ம் ஒருமாவும் இவரு-

22 க்கு விற்றுக்கொள்வதாக எம்மில்இ[சை]ந்த விலைப்பொரு[ள்] அந்[று](ா)டு நலக்-காசு [ஒ]ந்[று] [|*] இக்காசு ஒன்றும ஆவணக்களியெ கைச்செலவறக்கொண்டு [வி]ற்று விலையா-

23 வண[ம்] செயி[து] குடு[த்]தோம் ப்ரஹ்மதெ[யம்] சிறுபழுவூர் ஸபையோம் [|*] இந்நிலம் ஒரு[ம]ாவுக்கும் இதுவெ விலையோலை ஆவதாகவும் இது[வெ] [2] பொ-ரு[ம]ாவறு-

24 [தி]ப்பொ[ருள்சி]லெ[வ]ோலை[ய]ாவதாகவு[ம்] இதுவ[ல்*]லது வே[ற]ு [2] பொருமாவ-றுதிப்பொருள்ச்சிலவோலை காட்டக்கடவர் அல்லாதாராகவும் [|*] இப்படி இ-சைந்-

25 சு இக்காசு ஒந்று[ம்] கொண்]டு இந்நிலம் [ஒ]ருமாவும் விலைக்கற விற்று பொரு-ளறக்கொண்டோம் சிறுபழுவூர் ஸபையோம் [|*] இவர்கள் பணிக்க இப[்பி]-ரமாணம் எழுதினெ-

26 ந் [இ]ய்யூரந் [3] ப[ழுவூரு]டையாந் ஆ[யி]ரத்திருநூற்றுவந் முடிகொண்டானெந் இ-வை[வ] எந்நெழுத்[து] [|*] இப்படிக்[கு ச]ா[த]மங்க[ல]த்து பாலாசி[ரிய]ந் [இல]க்குவண[ன்]

27 [கூ]த்தப்[ப](ந்)னெந் இவை எந்நெழுத்து [|*] இப்[ப]டிக்கு பழுவூ[ர்*] ச[வ]ா[ஜி] நாராணனெந் இவை எந்நெழு[த்]து [|*] இது சாந்தி பலாசிரியந் [4] விரநா-ராய[ண]நது [|*] இது சா[வா]ந்தி நாராயணந் மாறந் [|*]

28 இப்படி அறிவெந் இவ்வூர் வீரசொழவிண்ணக(ர்)ராழ்வார் கொயில் திரு[வ]ராத-த[ை]ந [5] ப[ண்]ணும் நாராயணந் திருவா[யி]க்குலமுடையானெந் [|*] [இ]ப்படி அறிவெந்

29 இவ்வூர் கருமாந் [5] [|*] இது ப[ந்]ம[ாஹெ]ஸ்[வர]ரக்ஷை உ

Translation.

(Line 17.) In the twentieth year (*of the reign*) of king Râjakêsarivarman, *alias* the emperor of the three worlds, Śrî-Kulôttuṅga-Śôḷadêva, who *etc.*[6]— we, the assembly of Śiṟupaḻuvûr, a *brahmadêya* in Kuṉṟa-kûṟṟam, (*a subdivision*) of Uttoṅgatoṅga-vaḷa-nâḍu, sold the following land at a price (*settled by*) the assembly to Śôḷakulasundaraṉ-Vichchâdiri Âḻvâr, the mother of Vi[ru]darâjabhayaṁkara-Vâṇakô[va]raiyar.

(L. 19.) One fortieth (*vêli*) of land on the eastern side of the one twentieth (*vêli*) of land on the northern side of the four twentieths (*vêli*) of land of the second square of the first *kaṇṇâṟu*[7] to the north of the *Râjêndra-Śôḷa* channel (*and*) to the east of the *Pavitti-[ram]âṇikka* road.

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[1] Read கீழ்.

[2] Other, unpublished inscriptions read பொருள் மாவறுதி.

[3] Read ஜூந்.

[4] Read வீர.

[5] After this word the characters + [தவ]தெரு are entered above the line.

[6] The historical introduction of this inscription is the same as in No. 69.

[7] See p 73 above, note 6.

(L. 20.) And one fortieth (*vêli*) of land on the western side of the one twentieth (*vêli*) of land on the northern side of the four twentieths (*vêli*) of land (*of*) the second square of the second *kaṇṇâṟu* to the east of this road (*and*) to the north of this channel.

(L. 21.) Altogether, one twentieth (*vêli*) of land. The price which we have to receive from her for this one twentieth (*vêli*) of land, (*and*) on which we have agreed, (*is*) one good *kâśu* current at the time.[1]

(L. 22.) Having received this one *kâśu* in full into the hand . . . . [2] we, the assembly of the *brahmadêya* of Śiṟupaḷuvûr, sold (*the land*) and made and gave a deed of sale. For this one twentieth (*vêli*) of land this alone shall be the record of sale, and this alone shall be the record of the final payment of the money,[3] and they (*viz.* the purchasers) shall not be bound to produce another record of the final payment of the money besides this.

(L. 24.) Having thus agreed, having received this one *kâśu*, and having sold this one twentieth (*vêli*) of land at the full price, we, the assembly of Śiṟupaḷuvûr, have received the money in full.

(L. 25.) By their order, I, the *Madhyastha*[4] Pa[ḷuvûr-U]ḍaiyâṉ Âyirattiru-nûṟṟuvaṉ Muḍikoṇḍâṉ, wrote this document (*pramâṇa*); this is my writing. I, Pâlâ-śiriyaṉ [Ila]kkuvaṉaṉ (Lakshmaṇa) [Kû]ttappaṉ of [Ś]âṉ[da]maṅgalam, (*know*) this; this is my writing. I, Śa[v]âṇdi Nârâṇaṉ (*i.e.* Nârâyaṇa) of Paḷuvû[r], (*know*) this; this is my writing. This (*is the writing*) of Śândi Palâśiriyaṉ Vîranârâyaṇaṉ. This (*is the writing of*) Śâ[vâ]ṇdi Nârâyaṇaṉ Mâṟaṉ. Thus do I know, Nârâyaṇaṉ Tiruvâ[yi]kkulam-Uḍaiyâṉ,[5] who performs the worship of the temple of Vîra-Śôḷa-Viṇṇagar-Âḻvâr in this village. Thus do I know, the blacksmith of this village. This (*is placed under*) the protection of all *Mâhêśvaras*.

No. 72.—Inscription at Tiruvidaimarudur.

This inscription (No. 132 of 1895) is engraved on the east wall of the second *prâkâra* of the Mahâliṅgasvâmin temple at Tiruviḍaimarudûr[6] in the Kumbhakôṇam tâluka of the Tanjore district. This village is mentioned in Tiruñâṇasambandar's *Dêvâram* as Iḍai-marudu. The Sanskrit equivalent of this name is Madhyârjuna,[7] in which *madhya* corresponds to *iḍai*, 'the middle,' and *arjuna* to *marudu*, 'Terminalia alata.' In the subjoined inscription the village is called Tiruviḍaimarudil[8] and its temple Tiruviḍai-marud-Uḍaiyâr (*i.e.* the lord of Tiruviḍaimarudu). It belonged to Tiraimûr-nâḍu, a subdivision of Ulaguyyakkoṇḍa-Śôḷa-vaḷanâḍu.[9] The inscription records a grant of 120 sheep for two lamps. The *Pûjâris* of the temple and the inhabitants of Tiruviḍai-marudil and Tiraimûr were appointed trustees of the grant. Tiraimûr I do not find on the

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[1] See above, p. 134 and note 5.

[2] The meaning of ஆவணக்களியெ, which occurs also in other unpublished inscriptions, is not apparent.

[3] This seems to be the meaning of the term *poru[ḷ]-mâv-aṟudi-pporuḷ-chchilav-ôlai*.

[4] Compare page 2 above.

[5] See above, p. 151, note 7.

[6] No. 160 on the *Madras Survey Map* of the Kumbhakôṇam tâluka.

[7] Compare the *Madhyârjuna-Mâhâtmya*, No. 1079 in my *Reports on Sanskrit Manuscripts in Southern India*, No. II.

[8] The same form of the name occurs in the Tanjore inscriptions; *e.g.* above, Vol. II. p. 279 and note 7.

[9] In No. 64 above this district is called Uyyakkoṇḍâr-vaḷanâḍu, which in a Tanjore inscription (above, Vol. II. p. 52) is stated to be situated between the Ariśil and Kâvêri rivers.

map; but, as its inhabitants seem to have had a share in the management of the temple at Tiruvidaimarudûr, it was probably not far distant from the latter.

The date is the 172nd day of the 26th year of the reign of **Kulôttunga I.** The historical introduction agrees with that of the 20th year (No. 71 above), but adds that the king conquered the **Kalinga-maṇḍalam** (l. 4). Other inscriptions refer to a single queen, who is styled 'the mistress of the whole world,'[1] 'the mistress of the whole earth,'[2] or 'the mistress of the world,'[3] and who is perhaps identical with **Madhurântakî**, the daughter of Râjêndradêva.[4] In addition to this queen,[5] the subjoined inscription mentions three other queens, *viz.* **Dînachintâmaṇi**, **Êḷiśai-Vallabhi**,[6] and **Tyâgavalli**. Of the last of these the *Kaliṅgattu-Paraṇi* (x. verse 55) states that "she had the right to issue orders together with the orders of the Śeṉṉi (*i.e.* the Chôḷa king)."

TEXT.

1 — ஸ்வஸ்தி ஸ்ரீ ‖— புகழ் [சூ][ழ்*]ந்த புணரி அகழ் சூழ்ந்த [பு]வியில் பொங்கொளி அளவும் தங் [கொ]ளி நடப்ப வி[ள]ங்கு ஜயமகளை இளங்[கோ]ப்பருவத்துச்சக்கரகோட்டத்து விக்கிரமத்தொழிலாற்புதுமணப் புணர்ந்து மதவ[ரை]ர[7] ஈட்டம் [வயி]ராகரத்து வாரி அ[யி]ர்ப்பு[றை] கொ[ந்தளவ]ரைசர் த[ந்] தளமி[ரி]ய வாளுறை கழித்துத் தோ[ள்] வலி காட்டிப் பொற்பரி நடா[த்]தி[8] கிர்[த்]தியை [தி]ருத்தி வடதிசை வாகை [சூ]டி[த்] தெ[ன்ற]திசைத்தேமரு[கமலப்பூமக]ள் [பொ]துமை[ம]யும [போ]னக[ய]ர[டை] கலைக்கப்பாவை தனி[மை]யும் [த]விர்த்து [9]பு[னி]த[த்]திருமணிமகுடம் உரிமையிற்சூடி தன்னடி இரண்டுந்தடமுடியாகத்தொன்னிலவேந்தர் சூ[டி] மு[ன்னோ] மநுவாறு பெருக கலியாறு வ[று]ப்ப செங்கோல் திசை-

2 [நா]ரு[ந்]செல்ல வெ[ண்]குடை [இ]ந்[தி]ர[வி]ள[ங்]கப்பெருங்கணுந்தனது திருமலர் வெண்ணில[ா]த்தி[ரு]ப்பூ[வொ]ருதனி பெருவிற்புனி விளையாட[11] வாரசடற்றிவார்தராத்துப்பூபாலர் திறை விடுத்த [கல]ஞ்செ[ச]ா[ரி] ச[ளு]று[12] முறை நிற்[ப] விலக்கிய[13] பிர்கலப்பரை போல [தி]றமிசைபுணெனறுஞ்சொல்வெதிர்க்கொடிர தலைது தன் கை வி[லெ]லதிர்க்கொடா [வி]க்கலக் கல்[ல]சர்[14] நங்[கி]லி துடங்[கி ம]ணலூர் நடுவென துங்கபத்திரை [பு]கத்துரத்தி வெங்கணும[15] பட்[ட] வெங்களமு[ம] விட்ட [த]ந் [ம]ரகமுங்[கூ]டிய[16] விரமுங்கிடப்ப எறின [ம]லைகளு[மு]க்க கெரிப்ப இறினத கெதிகரஞ்சபு[ன்று]டைத்தொட விழுந்த கடல்களுந்த[லை]விரித்தல[ம]ர-

3 க்கூட[தி]செத்தனு[ளு]க்கு தானுந்தா[னெ]கேயும் ப[ன்]னிட்ட பலபல மு[த]கும் பயந்தெ[ரி][17] ம[றி]ய ஜடபெருக[கி]றவும் ப[றி]யு[க]க்[க] குடுத்த

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[1] புவனமுழுதுடையாள், above, No. 58, l. 1, No. 67, l. 2, and No. 68, l. 2; Vol. II. No. 77, l. 2, and No. 78, l. 2.

[2] அவனிமுழுதுடையாள், above, No. 71, l. 16 f, and No. 74, l. 2.

[3] உலகுடையாள், above, No. 31, l. 3.

[4] See verse 12 of the Chellûr plates of Vîra-Chôḍa, above, Vol. I. p. 59, and verse 11 of the Piṭhâpuram plates of the same prince, *Ep. Ind.* Vol. V. p. 77.

[5] புவனமுழுதுடையாள், l. 5.

[6] The first part of this name, *êḻ-iśai*, means 'the seven principal notes.'

[7] Read மதவரை.

[8] Read கீர்த்தி.

[9] Read புனிதத்திரு.

[10] Read வனாக.

[11] Read கடற்றவா.

[12] Read களிறு.

[13] Here the engraver has omitted a long passage.

[14] Read கல்லதர்.

[15] Read வெங்கணும்.

[16] Read வீர.

[17] Read பயந்தெதிர்.

[1] புசழுந்செல்வியும் வாளாரொண்கண் மடக்கையரிட்டமும்[2] மீளாது குடுத்த
வெங்கரி னி[ரை]ரயும் கங்கப[ண்]டல[மு]ஞ்சிங்க[ண]மெ[ன]னும் பாணியிரண்டு-
மெ[ம]ருவிசை கைக்கொ[ண்]டி[ண்]டிய[3] புகழொடு[ம்] பாண்டி[ம]ண்டல[ம்]-
கொள[ளத்திரு]வு[ள்]ளத்தடைத்து வெள்[ள]வருபரித்த[ர]ங்கமும் பொருகரித்தரங்
கமும்[4] [த]ன்திரவாரியுமுடைத்தாய் வன்து வடகடல் தெக்கடல் பாய்[வ*]
பொலத்தன் பெருஞ்செ[னை]யபெவிப்பஞ்சவர் ஐய்வரும் பொருத பொர்-

4 க்களத்தஞ்சி வெரு நெளித்தொடி அரணெனப்புக்க காட[ற]த்துடைத்து நாட்டடிப-
படுத்து [ம]ற்றவர்தம்மை வசசரர் திரி[யு]ம் பொ[ற்]றை வெஞ்சுரமெற்றி கெ[க]ர-
ற்றவி[ஐ]ப[ஷ்ஹ]க்[திரை]சமெ[த]ரமும் நிறுத்தி மு[த்]தின் சலாபமு[மு]த்தமிட்-
பொதிய[மு]மத்[த]வெங்கரி[5] படுமைய்யச்சைய(வ)மும் கக்கியுங்கைக்கொண்டு தெங்-
காட்டெல்லை [க]ாட்டி குடமலைக[ாட்டு]ளள சாவெறெல்லாம் தசி விச[ம்]பெற[6]
மாவெறிய [7] வருதகித்[த]லைவரைக்குறுகலர் குலையக்கொட்டரறுட[ப]ட கெ[றி]-
தொரும் நிலைகளிட்டருளி மறிபுகல் கலி[க்க]மண்டலங்[ரை]கப்படு[த்த]ருளி திற[ல்]
கொளாருமு[8] திரு-

5 ப்புய[த்]தலங்கலும் பொ[ல் [9] வி]ரமும் தியாக[மு]ம் விளக்[க] பார் தொழச்சில-
நிடத்தமை(ய்)யெ[ய]நத்தி[ன]சிந்தாமணி[10] புவனமுழுதுடைய[ா]ளிருப்[ப] அவளுடன்
கங்கை [11] விற்றிருத்தெனை [மங்][கை*]கயர் திலதம் எழிலசைவ[ல்]லபி எழுகை[மு]-
டையாள் வாழி அமர்[ர்]திகிதிருப்ப ஊழிய[ம்][12] திருமாலாசத்து பிரியா[தெ]த-
ந்த[13] திருமகள் திகழெநத்தியாச[வல்]லித்த[ம்] உலகுடையா[ளி]ருப்ப மாவி[னி]ல்
[பு]வகமுழுது[டை]யாளொடும் [11]விற்[றிரு]ந்தருளிய கொவிராஜகெஸரி[பநூ]ரான
சக்கிரவத்திகள் ஸ்ரீகுலொத்துங்கசெ[ா]ழதெவர்க்கு யா[ண்]டு உயசு ஆவது [க]ல்
வெட்டும் ப[டி ய]ாண்டு உயசு ஆவ[து ந]ாள் ஙஎயஉனுல் உகுய்ய[க்]-

6 செ[க]ாண்டசொழவளநாட்டுத்திரைமூர்ந[ா]ட்டு[14] உடையார் திருவிடைமருதுடைய[ார்]-
க்குத்திரு[நெ]ாந்தாவிளக்குக்கு [ப]ட்டியூர் உ[டை]யா[ன்] நம்ப[ன்] ம[து]ராந-
த[க]தெ[வ]னான குலொத்துங்கசொழ[வி]ைற[நா]ட்டு [15] மூவெந்தவெளா[ன்]
வை[வ]த்த திருநொ[ந்]தாவிளக்குக்கல் வெட்டுவிக்கவென்று திருவிடைமருதுடையார
[ஸ்ரீ]பாதமூலப[பட்டு]டை[16] பஞ்சாசாரிய[த்]தெ[வ]ர்கந்மிகள் [தி]ரைமூர்[14] லப-
லெஹயார்க்[கு]ம் திருவிடைமருதில் நகரத்தா[க்கு]ம் திரைமூர்[14] ஊ[ர*]ர்க்கும்
ஸ்ரீகாரியம் வடசாத்தமங்கலமுடையான் கூத்தன் சொமதெவநா[ன] கன்ன[கி]-
தாபாணி [15] மூவெந்தவெ[ள]ா[னு]க்கும் ஸ்ரீ[ம]ாஹெஸ்வரக்[கண்]-

7 காணி ப[ா]ரதாயன் [எடு]த்தபாதம் இ[ன்]புற்றிருந்தானான ெ[ப]ர்கொயில் நம்பி-
[க்]கும் [கர]ணத்தா[னுக்]கு[ம்] ஸ்ரீ[மு]கம் பிரஸாதஞ்செய்தருளி வரததலை மெல்
[ெ]காண்டு பிரஸாதப்பட்டு பட்[டியூரு]ை[ட]யான் நம்பன் மதுராந்தகதெவனான
குலொத்துங்கசொழ[வி]ளைநாட்டு [15] [மூ]வெந்தவெளான் வைத்த [தி]ருநொந்தா-
வி[ளக்]கு இரண்டினுக்கு வைத்த ஆடு ஙஉய [|*] [இவ்]வாடு தூற்[றிரு]பதும்
கொ[ண்]டு ஏகநாயகநால் [நித்த]ம் உ[ரி]ப் நெய்[ய]ட்டுவதா[க]க்கெ[க]ாணட
ம[ன்]றாடி தாமொ[தர]ன் வெண்[க]ாடனும் தெவன் இடங்கெ[க]ாண்டானும்
[ம]ரு[த]ன் செ[த]வனு[ம்] பட்ட[ன் ெ]பர்றூனும் இந்த ஆடு

[1] Read புகழின்.

[2] Read நீட்டமும் மீளாது

[3] Read உண்டிய.

[4] Read கரிக்கலங்களும்.

[5] Read பொதிமிலு.

[6] Read விசும்பெற.

[7] Read வருதினி.

[8] Read கொளாரமும்.

[9] Read வீர.

[10] Read தீன.

[11] Read வீற்றி.

[12] Read ஊழியும்.

[13] No. 76 reads [பிரி]யாதெற்று; read தெற்ற.

[14] Read கிரைமூர்.

[15] Read மூவெந்த.

[16] Read சூல

8 நூற்றிருப[து]ங்கொ[க]ா[ண்]டு நித்தம் எககா[ய]க்கால் உரிய் செய் ஸங்கிராந்திக்[த]வல் இன்கெப ந[ண்]டி இ[த்தி]ருநொந்தாவிளக்கு இரண்டும் எ[ரி]ப்பிக்க கடவோமா-னோம் தேவர் கந்[ழி]களுந்திரைமூர்[1] ஸபையாரும் திருவிடைமருதில் ந[க]ர-த்தாரும் திரைமூர்[1] [ஊ]ராரு[ம] [||*] இ[வை ஸ்ரீ]கோயில் [க]ணக்கு கோ-ற்ற[மங்க]லமுடையான் அருமொழி பொற்காரி எழுத்து [||*] இது பந்மாஹே-ஸ்வர[ரக்ஷை] ||உ

Translation.

(Line 4.)[2] (*He*) was pleased to seize the Kaliṅga-maṇḍalam, whose rivers were checked (*by dams*), and was pleased to take his seat (*on the throne*) with the mistress of the whole world who remained (*his*) chief consort,[3] while (*his*) valour and liberality shone like (*his*) necklace acquired in warfare and (*like*) the flower-garland on (*his*) royal shoulders; while (*all men on*) earth worshipped (*him*); while the mistress of the whole world, Dinachintâmaṇi, was present, as Umâ near Śiva; while the mistress of the seven worlds, Êlisai-Vallabhi,— may she prosper!— the ornament of women, was calmly and joyfully seated, as Gaṅgâ takes her seat with her (*viz.* Umâ); (*and*) while his (*i.e.* the king's favourite) mistress of the world, Tyâgavallî, possessing the splendour of Lakshmî who is inseparably clinging[4] to the bosom of Tirumâl (Vishṇu) to the end of the world, was present.

(L. 5.) In the 26th year (*of the reign*) of this king Râjakêsarivarman, *alias* the emperor Śrî-Kulôttuṅga-Śôḷadêva,— the *Pañchâchârya* (who wears) a silk garment (*in honour of*) the feet of the god[5] Tiruvidaimarud-Uḍaiyâr, and the *Pûjâris* of the god were pleased to send a letter (*śrîmugam*) to the members of the assembly of Tiraimûr, to the citizens of Tiruvidaimarudil, to the villagers of Tiraimûr, to the temple-manager Vaḍa-Śâttamaṅgalam-Uḍaiyâṉ Kûttaṉ[6] Sômadêvaṉ, *alias* Kaṉṉa[gi]darapâṇi-Mûvêndavêḷâṉ, to the overseer of the *Śrî-Mâhêśvaras*, [Edu]ttapâdam[7] I[ṉ]buṟṟi-rundâṉ, *alias* Poṟkôyil-Nambi,[8] of the Bhâradvâja (*gôtra*), and to the accountant— to the effect that it should be engraved on stone[9] that, on the 172nd day of the 26th year (*of the king's reign*), Paṭṭiyûr-Uḍaiyâṉ Nambaṉ Madurântakadêvaṉ, *alias* Kulôttuṅga-Śôḷa-[Vi]ṟainâṭṭu Mûvêndavêḷâṉ, had given a perpetual lamp[10] to (*the temple of*) Tiruvidaimarud-Uḍaiyâr, the lord of Tiraimûr-nâḍu, (*a subdivision*) of Ulaguyya[k k]oṇḍa-Śôḷa-vaḷanâḍu.

(L. 7.) When (*this letter*) arrived, (*the addressees*) placed (*it*) on (*their*) heads and felt honoured. Paṭṭiyûr-Uḍaiyâṉ Nambaṉ Madurântakadêvaṉ, *alias* Kulôttuṅga-Śôḷa-[Vi]ṟainâṭṭu Mûvêndavêḷâṉ, had assigned 120 sheep for the two perpetual lamps given (*by him*), in order to supply one *uri* of ghee per day by the *Êkanâyakaṉ* (measure). These one hundred and twenty sheep were taken over by Maṉṟâḍi Tâmôdiraṉ (Dâmôdara)

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[1] Read திரைமூர்.

[2] The introduction of this inscription is the same as in No. 69 as far as the words "in order that the enemies might be scattered" (p. 147 above).

[3] மாவிலக்கில் may b dissolved into மா + இல் + நீல்.

[4] என்ற is derived from the root என்.

[5] See above, p. 138 and note 12.

[6] See above, Vol. II. p. 257, note 5.

[7] See *ibid.* note 1.

[8] The first part of this name refers to the 'Golden Temple' at Chidambaram; compare above, Vol. II. No. 66, paragraph 91.

[9] This order is expressed twice, *viz.* by கல் வெட்டிப் படி in line 5, and by கல் வெட்டுவிக்க in line 6.

[10] The word திருநொந்தாவிளக்கு is repeated in a clumsy manner; it occurs before and after the name of the donor in line 6. From lines 7 and 8 it appears that not one, but two lamps were actually granted.

Vengâḍan,[1] Dêvan Iḍangoṇḍân, Marudan[2] Dêvan and Paṭṭan Perrân. We, the *Pûjâris* of the god, the members of the assembly of Tiraimûr, the citizens of Tiruviḍaimarudil, and the villagers of Tiraimûr, shall be bound to levy, as long as the moon and the sun exist, this one *uri* of ghee per day by the *Ékanâyakan* (measure) from (*the recipients of*) these one hundred and twenty sheep and to keep these two perpetual lamps burning.

(L. 8.) This (*is*) the writing of the accountant of the temple, Korramangalam-Uḍaiyân Arumoḷi Porkâri. This (*is placed under*) the protection of all *Mâhêśvaras.*

No. 73.—INSCRIPTION AT CHOLAPURAM.

The inscriptions of Kulôttunga I. inform us that he conquered and colonized Kôṭṭâru.[3] This ancient town now belongs to the Travancore State and is situated about 10 miles north of Cape Comorin and near the British Post Office "Nagercoil." A temple named Chôḷêśvara is now included in a quarter of Nagercoil which bears the name Chôḷapuram, while according to the subjoined inscription it belonged to Kôṭṭâru itself. The inscription (No. 31 of 1896) is engraved on the north, west and south walls of the first *prâkâra* of this temple.

The date is the 180th day of the [30]th year of the reign of Kulôttunga I. The historical introduction agrees on the whole with that of No. 72. But, among the queens, Dînachintâmaṇi is omitted and Tyâgavalli mentioned in the first place. Hence it may be concluded that Dînachintâmaṇi died between the 26th and 30th years of the king's reign.[4]

The inscription records that Kulôttunga I. himself, while staying in his palace at Kâñchipuram, granted to the temple the village of Âṇḍâyakkuḍi, which received the new name Râjêndra-Śôḷa-nallûr. The temple itself, we are told, was built by one of the king's officers and named Râjêndra-Śôḷa-Îśvara. Both this name and the new name of the village granted must have been chosen with reference either to Râjêndra-Chôḷa II.,[5] the name which Kulôttunga I. bore during the first few years of his reign, or to Râjêndra-Chôḷa I., the name of his maternal grandfather. Kôṭṭâru had the surname Mummuḍi-Śôḷa-nallûr[6] and belonged to Nâñji-nâḍu,[7] a subdivision of Uttama-Śôḷa-vaḷanâḍu, a district of Râjarâja-Pâṇḍi-nâḍu.[8]

The inscription is incomplete at the end, and lines 5 and 6 are so much damaged that they cannot be published. They contain a detailed description of the boundaries of the village granted and mention the villages of Aḷagiya-Pâṇḍiyapuram (ll. 4 and 6), Śivîndiram,[9] Tarumapuram, Irâśak[ka]mangalam (l. 5), Śillûr, and the temple of Maṇivaṇṇîśvara (l. 6).

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[1] See above, Vol. II. p. 253 and note 1. [2] See *ibid.* p. 259, note 4. [3] See page 141 above.

[4] A mutilated inscription in the Lakshminarasimhasvâmin temple at Simhâchalam in the Vizagapatam tâluka (No. 333 of 1899) opens with the same introduction as No. 73. The name of the king and the year of his reign are lost. The first line of the inscription contains a Śaka date, the first two figures of which are 1000 and 20, while the unit is obliterated.

[5] See page 132 above.

[6] This designation is derived from a surname of the Chôḷa king Râjarâja I ; see p. 29 above.

[7] Śuchîndram near Cape Comorin was included in the same *nâḍu*: *Ep. Ind.* Vol. V. pp. 43. 44. 45 and 46.

[8] This is an abridged form of "Pâṇḍi-nâḍu. *alias* Râjarâja-maṇḍalam," on which see above. Vol II. p. 149 and note 7.

[9] This is the ancient name of the present Śuchîndram between Kôṭṭâru and Cape Comorin. *Ep. Ind.* Vol. V. p. 41 ff.

TEXT.

1 ஸ்வஸ்தி ஸ்ரீ [||*] புக[ழ்] சூழ்ந்த புணரி அகழ் சூ[ழ்]ந்த புவிப[ப்]பொ[ன்]னே-
மியளவு[ந்த]ன்னே[மி] நடப்ப விள[ங்]கு [ஜ]யமகளை இளங்கோப்பருவத்துச்சக்-
கரகோட்டத்து வி[க்]கி[ர]மத்தொழிலா[ற்பு]துமணம் புணர்ந்து[1] [2]மதவ[ரை] [யீ]-
ட்டம் [வ]யிராகரத்து [வ]ாரி அயில்மு[னை*]க்குந்த[ளவ]ரைச[ர்] த[ந் த]ளமிரி[3] .
. . . . [நிறுத்தி] வட[தி]சை வாகை [சூ]டி[த்]தெ[ன்]றிசை[த்-
தெ]தமருகமலப்பூமகள் [4]பதுமை[யு]ம் பொன்னியாடை நன்னி[லப்பா]வை தனி-
மை]ம்புக்[த]விரு[5] லங்[து] [6]புனித]ர்[தி]ருமணி[மகு]ட[ம்] உரிமையிற்சூடி[த்தன்]னா-
டி[பி]ரண்டுந்தடமுடியாகத்தொங்கிலெ[வஜ]ர் [சூட] மு[ன்]னை [மனுவாறு பெ]ரு-
சக்கலி[ய]ாறு [வறுப்பச]செங்கோல் திசை[தொ]று[ஞ்செ]ல்ல [வெ]ண்குடை
இ[ருநில]வளா[க]ம் [7][வெ]ண்கணுந்தனது திரு[நிழ]ல்(ா) வெண்[ணி]லா[த்]திகழ
ஒருகனி மெருவிற்[பு]லி விளையாட வா[ர்க]டற்[றீ]பா[ந்]தரத்[து]ப்பூபர் [தி]றை
[வி]டு[த்]தந்த கலஞ்[சொ]ரி களி[று] [முறை][8] . . . . . . [லங்கிய] தென்[னவன்
கருந்த]லை [ப]ரு[ந்தலைத்திடத்தன்] பெ[ான்ன]க[ர்] புறத்திடைக்கி]டப்ப [இளை-
ஞ]ன் [பி]ற்[குல]ப்[பி]றை பொ]ல் [9]நிற்பி[றை]ழபெ[பா]லெ[மனுஞ்]சொல்[லெ]ல[தி]ர்
[வெ]காடிற்றலெ[து தன்] கை வில்லெதிர் கொ[ட]ா வேள்புல[த்]தரசு ஆளத்-
தியிலிட்[ட களிற்றள]த[தி]ட்ட[மு]ம்[10] பட்[ட வெ]வ[ம]ா[ரியும் வி]ட்[ட தன்
மானமுங்கூறினை] [11]வி[ரமு]ங்கிடப்ப எறினை மலை[களுமுதுச] நெ[ளி]ப்ப [இ]-
ழிந்த [ந]தி[க]ளுஞ்சூழன்றுடைந்தொ-[12]

2 ட விழுந்த கடல்களு[ந்]தலைவிரித்தலமரக்குடதிசை[ச]த்தன்னுளுகந்த தா[னு]ந்[த]ானை-
யும் டன்னுளிட்ட [ப]ல[ப]ல மு[துகு]ம் பய[த்]தெ[தி]ர் ம[றி]ப [ஜ]யப்பெரு-
[ந]திருவும் ட[ழி]யுகந்து குடுத்[த] [13]புகழுஞ்செல்வியும் வாளாரொ[ண்]கண்
ம[ட]க்கையரிட்ட[மும்][14] மிளாது [கு]டுத்த வெங்[க]ரி நிரையுங்கங்கமண்டலமு-
[ங்]கொங்கணதேசமும் [ப]ாணியி[ர]ண்டும் ஒருவி[னை]ய[க்]கைக்கொண்[டண்*]டிய
பு[க]ளொடு[15] பாண்டிமண்டலமுங்கொள்ளத[தி]ருவுள்ளத்[த]டைத்து வெள்ளவருபரி-
த்[த]ரங்க[மும் பொ]ாரு[க]ரிக்கலங்[க]ளுந்தக்கிர[வ]ாரி[யுமு]டைத்தா[ய் வ]ந்து வ-
டகடல் தென்கடல் [பட]ர்வ[து] பொல[த்த]ன் பே[ரு]ரு[ஞ்]சே[னை] எவிப்பஞ்ச-
வரை[வர்] பெ[ப]ாரு[த] மே[ம]ா[ய்]க[ளத்]தஞ்சி வெரு கெளிர்பே[த]ாடி [அ]-
ரெ[ணனப்பு]க்க காடர[த்]துடெ[ர]து நாட்டடிபடுத்]து மற்ற[வா]தம்[மை]
வனசர[ர்] திரியும் [பொ]ச[வெ]ச வெஞ்சு[ர]மெ[ம]றதிக்கொற்றவிஜெயஸ்தம்பம்
[16][அ]த்திசைதொறு[ம்] நிறுத்த முத்[தி]ன் சிலா[ப]மும் முத்தமிட்[பதி]யி[னும்][17]
ம . . . . [ப]டும் மைய்[ய]ச்ச[யமுங்]க[ன்]னி[யு]ங்க[க]க்[கொ]ண்-
டருளித்தென[னு]ட[டலை][18] காட்டி[ய] கடல்[மலைநட்]டுனை[19] சாவெதெல்லா[ந்]-
த[னி] வி[சு]ம்பெற ம[ா]வெ]வறிய [த]ன் [20]வருதனி[த்தலை]வரை[க்]குறுகலர் குலை-
யக[ெ]காட்டாறுப்பட [ெச]ற்[ெ]தாறுநிலைக[ளி]ட்டரு[ளி]த்திறல் கொளாராமு[ந்தி-

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[1] The two letters வல் (?) are engraved below ணர்ந். Many other indistinct letters are written below the subsequent portion of the same line.

[2] Read மதவரை.

[3] Here a number of letters seem to have been omitted by the engraver. There is no break in the corresponding portion of the second line.

[4] Read பொதுமை.

[5] Read தவிர.

[6] Read புனிதத்திரு.

[7] Read எங்கணு.

[8] Read முறை திறப்ப விலங்கிய.

[9] Read பிழைபுழையெனனுஞ்.

[10] Read களிற்றினதீட்டமும்.

[11] Read வீர.

[12] Read சுழன்று.

[13] Read புகழினை.

[14] Read ஈட்டமும் மீளாது.

[15] Read புகழொடு.

[16] Read எத்திசை.

[17] Read பொதியிலும் மத்தவெங்கரி.

[18] Read ...டெல்லை.

[19] Read குடமலைநாட்டினை.

[20] Read வருதினி.

ரு]ப்புயத்த[ல]ங்களு[ம்][1] போல் [2]விரமுந்[திய]ாகமு[ம்] வி[ள]ங்கப்பார் தொழு-
சசிவ[னி]டத்[து]-

3 [மை*]யெனத்[தி]யாகவல்லி அவ[னி]முழுதுடையாளிருப்ப அவனுடன் கங்கை [3]நீர்த்-
திருந்தென [ம]ங்கையர் திலத[ம்] எழிசைவல்ல[பி] எ[ழுல]குடை[ய]ா[ள்] உ[ட]ன்
ழிய மலர்ந்[தி]னிதிருப்ப ஊழியு[ம்] அவனிமுழு[து]டையாளொடும் வீரஸிம்ஹாஸன-
த்து [வீ*]ற்றிரு[ந்]தருளின [கோ]விராஜகேசரி[பன்]மரான சக்கரவர்த்திகள் [ஸ்ரீ]கு-
லொ[த்]துங்[க]சொ[ழ]தே]வர் க[ா]ஞ்சிபு[ரத்]து[க்] [கோயிலினுள]்ள[ா]ல் அ[ட்-
ட]தது வெ[ள்]மெலைமண்ட[ப]ம் ராஜெந்திரசொழ[னி]ல் சொட்டை[யி]ல் எ[ழு]-
ந்[த]ரு[ளியி]ருந்து ராஜராஜப்ப[ா]ண்[டி]நாட்டு உத்தம[சொ]ழ[வ]ளந[ாட்]டு [ந]ா-
ஞ்சிநாட்டுக்[கோட்ட]ாறு[ள] மு]மமுடிசொ[ழ]நல்[லூ]ரில் [சொ]ழ[ம]ண்டலத்து
மண்ணிநாட்டு முழையூருடையான் அரையன் மதுராந்தகனான குலொத்துங்[க]சொ-
ழக்கெரளரா[ஜ]ன் எடுப்பித்த இராசெந்திரசொழஈச்வரமுடைய மஹாதெவர்]-
க்கு இந்நாட்டு ஆந்தாயக்கு[டிக்]கு காணிக்க[டன்] காசு எழுபத்]தொன்ப[துக்கு]ம
நெ[ந]ல்லு முன்னூற்றிருபத்து நாற்கலத்துக்[கு]ம் [இ]ராஜெந்த்ரசொழதெவற்கு
எதிராவாண்டு எழாவது செல[வி]ன படி இறை கட்டின மாடை நாற்பத்த-
[ஞ்]சரையெ மும்மாவரையும் யாண்[டு ஆறா]வது முதல் இத்தெவ[ற]்கு [4]வெண்-
டு[நிவ]ந்தங்களுக்கு இறுப்பதாக இவ்வூ-

4 ர் முன் [பி]யர் தவிர்ந்து இ[ரா]ஜெந்த்ரசொழந[ல்]லூரென்னும் பெயரால் ஊர்க்கழ-
ஞ்சு குமரக்கச்சாணமு[மீ]ன்பாட்டமு[ம்*] தறி[றை த]ட்ட[ா]ர்ப்பாட்டமு[ம]ா-
டைக்கூ[லியு]ஞ்ச[வ]ங்க[ா]ள[வு]கூ[லி]யும் உள்ளிட்ட பாட்டங்க[ளும] அந்-
தராயமும் சிலகு[டி]மையும் உ[ட்பட] யாண்டு முப்ப[த]ாவது முதல் தெவ-
தா[ன]இறை[யி]லியாக வரியில்[ட]க்[கி]ருவாய் மொ[ழி]ந்தரு[ளி]னதொன்று திரு-
[ம]ந்தி[ர]வொலை கெரளாந்தகப்பல்லவரைய[ன்] எழுத்தினால் புகுந்த தி[ரு]வாய்[க்]-
கெழ்வி[ப]்ப[டி பு]ர[வரி]திணைக்களநாயகம் அருமொ[ழி]தெவவ[ள]நாட்டு நாகன்-
குடை[ய]ான் பஞ்சநெதி திருக்கண்ணபுரமுடையானும் முலவூர் கிழவன் வெள்ளான
குமரனான குவலையசுந்தரமுவெந்தவெளானும்[5] புரவரிதி[ணை]க்க[ள]த்து முகவெட்[டி
இ]ராசசுந்[த]ரவளநாட்டு அம்ப[ர்]நாட்டு அண்டக்குடையான் ந[ார*]ாயணன் [தி]-
ருச்[சி]ற்றம்[பல]முடை[யா]னு[ம்] கு . [லூருடைய]ா[ன்] அ[ரை]யன் குடிநா[ய]க-
[கிய]ா[ன இ]ர[ா]ஜந[ா*]ராய[ணமூ]வெ[ந்த]வெளானும் இரு]ந்[து ய]ா[ண்டு]
. . . . . வது நாள் நூற்றெண்பதினால் தெவதான இறை[யிலி]யாக வ[ரியிலி]-
ட்டது [|*] இவ்வூர் கெ[ா]ன் இராசரா[சன்] ஆ[ன] [கு]லொத்துங்க[சொ]-
ழ[ந]ாஞ்[சி]நாடு[டை]ய[ா][ன*] இவ்வூர்க்கு[ச்]சமை[ந்]து[6] பெருநானெல்லை
[அறைஓலை] [|*] செய்[த] அ[ற]ைஓலைப்ப[டி] இ[த]ற்கு கீழ்பா[ற்கெ]ல்லை [அ]ழ-
[கி]யபா[ண்டிய]புரத்துக்கு-

5 [ப்பொ]பான [வ]ழிக்[கு] மெற்கு[ம்] . . . .

TRANSLATION.

[The historical introduction is the same as in No. 69, with the following differences.]

(Line 12 f. of No. 69.) For "Vikkalaṉ" No. 73 substitutes "Vêḻpulattaraśu."[7]

(L. 13 f. of No. 69.) "At Aḻatti there were lying low herds of elephants abandoned (*by him*), the dead (*bodies of his*) fiery horses, his lost pride and (*his*) boasted valour."

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[1] Read தலங்களும். [2] Read வீர. [3] Read வீறதி.

[4] The டு of வெண்டு is entered below the ண். [5] Read மூவெந்த. [6] Read சமைந்த.

[7] According to the *Dictionnaire Tamoul-Français*, வேள்புலவரசர் is the same as சளுக்கையர, 'the **Chalukya kings**.' The word means literally 'the kings of the region of Vêl (Skanda or Kâma ?).' Instead of ***Vêḻpulattaraśu*** No. 75 reads *Vêḻakulattara[śu*]*, 'the king of the elephant family.'

(L. 16 of No. 69.) "(*The Chôḷa king*) seized simultaneously the two countries (*called*) Gaṅga-maṇḍalam and Koṅgaṇa-dêśam,[1] troops of furious elephants," &c.

[Instead of the passage in line 4 f. of No. 72, which was translated on page 158 above, No. 73 reads:] "(*He*) was pleased to take his seat on the throne of heroes for life-time with the mistress of the whole earth, while (*his*) valour and liberality shone like (*his*) necklace acquired in warfare and (*like*) the flower-garland on (*his*) royal shoulders; while (*all men on*) earth worshipped (*him*); while the mistress of the whole earth, Tyâgavallî, was present, as Umâ near Śiva; (*and*) while the mistress of the seven worlds, Êḻiśai-Vallabhî,— may she prosper!— the ornament of women, was pleasantly and joyfully seated, as Gaṅgâ takes her seat with him (*viz.* Śiva)."

(L. 3.) While this king Râjakêsarivarman, *alias* the emperor Śrî-Kulôttuṅga-Śôḻadêva, was graciously seated on the *śoṭṭai* (?) in the white (?) *maṇḍapa* (called after) Râjêndra-Śôḻaṉ in the west of the octangular (court?) within the royal palace at Kâñchipuram,[2] he was pleased to order as follows:—"To (*the god*) Mahâdêva (*of the temple*) of Râjêndra-Śôḻa-Îśvara, which Araiyaṉ Madurântakaṉ, *alias* Kulôttuṅga-Śôḻa-Kêraḷarâjaṉ, the lord of Muḻaiyûr in Maṇṇi-nâḍu,[3] (*a district*) of Śôḻa-maṇḍalam, had caused to be built at Kôṭṭâṟu, *alias* Mummuḍi-Śôḻa-nallûr, in Nâñji-nâḍu, (*a subdivision*) of Uttama-Śôḻa-vaḷanâḍu, (*a district*) of Râjarâja-Pâṇḍi-nâḍu, shall be paid, for the expenses required by this god, from the [30]th year (*of my reign*) forty-five and a half, three twentieths and one fortieth *mâḍai*[4] by (*the village of*) Âṇḍâyakkuḍi in the same *nâḍu*. According to (*the settlement of*) payments (*that had taken place*) in the seventh year after the accession of Râjêndra-Śôḻadêva,[5] (*this*) tax was paid instead of the (*original*) land-tax of seventy-nine *kâśu* and three hundred and twenty-four *kalam* of paddy. The previous name of this village having been cancelled and the name of Râjêndra-Śôḻa-nallûr (*having been substituted*), let it be entered in the revenue-register (*vari*)[6] as a tax-free *dêvadâna* from the thirtieth year (*of my reign*), including rents, internal revenue,[7] and small rights, such as *ûr-kaḷañju*, *kumara-kachchâṇam*, the fishing-rent,[8] the tax on looms,[9] the rent of the goldsmiths,[10] *mâḍai-kûli*, *daśavandam*[11] and *kâl-aḷavu-kûli*."

(L. 4.) In accordance with this royal order, received with the signature of the royal secretary, Kêraḷântaka-Pallavaraiyaṉ, it was entered in the revenue-register as a tax-free *dêvadâna* on the one-hundred-and-eightieth day of the . . . . . . th year (*of the king's reign*) in the presence of the *Puravaritiṇaikkaḷa-nâyagam*[12] Pañchanedi Tirukkaṇṇapuram-Uḍaiyâṉ, the lord of Nâgaṉgu[ḍi] in Arumoḻidêva-vaḷanâḍu;

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[1] Instead of this all other inscriptions, both earlier and later ones, read *Śiṅgaṇam*.

[2] Similar detailed descriptions of the place in which the Chôḷa king was seated at the time of a grant occur in Vol II. No. 1, l. 5 f; No. 20, l. 12 f.; Vol. III. No. 9, l. 3 f.; No. 20, l. 11 f.; No. 65, l. 3; in the large Leyden grant, l. 116 f; and in the small Leyden grant, l. 4 f.

[3] In the time of Râjarâja I. Maṇṇi-nâḍu formed a subdivision of the district of Râjêndrasiṁha-vaḷanâḍu; above, Vol. II. pp. 125, 324 and 336. A Telugu inscription of Kulôttuṅga I. refers to Manni-nâṇḍu as a subdivision of Birudarâjabhayaṁkara-valanâṇḍu; *Ep. Ind.* Vol. VI. p. 223.

[4] See page 136 above

[5] This statement seems to refer to the reign of Râjêndra-Chôḷa I.

[6] Compare page 38 above.

[7] For *antarâya* see above, No. 57, l. 10; p. 121, note 3; and No. 61, l. 5.

[8] The same three terms occur in No. 57 above, l. 8 f.

[9] The same term occurs in Vol. I. No. 59, l. 6; No. 61, l. 4; No. 62, l. 16; and No. 78, l. 2.

[10] See *Ep. Ind.* Vol. V. p. 53, note 6.

[11] This term is used in Kanarese and Telugu and means 'one tenth of the produce.'

[12] Compare above, p. 117, note 10.

Vêlân Kumaran, *alias* Kuvalayasundara-Mûvêndavêlân, the headman of Mullûr; the *Puravaritiṇaikkaḷattu-Mugavetti* [1] N[â]râyaṇan Tiruchchirrambalam-Udaiyân, the lord of Andakku[di] in Ambar-nâdu, (*a subdivision*) of Râjasundara-valanâdu; and Araiyan Kuditâṅgi, *alias* Râjan[â]râyana-Mûvêndavêlân, the lord of Ku . . [lûr]. The chief (*kôn*) of this village, Râjarâjan, *alias* Kulôttuṅga-Sôla-Nâñjinâd-Udaiyâ[n], (*drew up*) a document specifying[2] the four great boundaries of this village. According to the document drawn up (*by him*), the eastern boundary of this (*village is*) to the west of the road leading to Alagiya-Pândiyapuram. . . . .

No. 74.—Inscription in the Pandava-Perumal temple.

This inscription (No. 18 of 1893) is engraved on the south wall of the Pândava-Perumâl temple at Conjeeveram. As in No. 68 above, the name of the temple is given as Tiruppâdagam (l. 3).

The date is the 39th year of the reign of Kulôttuṅga I. But the historical introduction agrees almost literally with an inscription of the 5th year in the same temple (No. 68 above), while the intervening inscriptions (Nos. 69 to 73, 78, and Vol. II. No. 58) contain much additional matter.

The inscription records that a merchant of Kâñchipuram paid two *kalañju* and two *mañjâḍi* of gold to the *Pûjâris* of the temple, who pledged themselves to have the god supplied daily with two *nâḻi* of curds.

Text.

1 ஸ்வஸ்தி ஸ்ரீ [||*] புகழ் சூ[ழ்*]ந்த புணரி அகழ் சூழ்ந்த புவியில் பொன்னேமியளவு[ந்]-
தந்நேமி ந[ட]ாத்தி வின[ங்]கு ஜயமகள் இளங்கோ பருவத்து சக்கரகோட்டத்து
விக்கிரமத்தொழிலால் புதுமணம் புணர்ந்த [3] வ[ண்]க[ளி*]ற்றிட்ட[ம்*] [4] வயிரா-
கரத்து வ[ா*]ரி [5] ஐயில்முனைக்கொந்தளவரை[ச]ர் தந்நகரிரி[ய] வா[ளு]றை
கழித்து தோள் வலி காட்டி பொர்பரி நடாத்தி [கீ]ர்த்தி[யை] நிறுத்தி
வடதிசை[ச] வாகை சூடி தெக்கிசை தெமரு[க]மல[ப்பூ]மக[ள்] [6] பு]த[ை]மையும
பெ[ா]ந்நியாடை(யும்) [ந்நீ]லப்பாவைய[ந்]கிமைய[ந்]வி[ர்*]த்து [7] [8] [பு]கிதருதிரு-
மணிமகுடம் [மு]றைமையில் சூடி தந்நூடி இரண்டும் தடமுடியாக

2 [தெ]ாங்[கில]வெந்தர் சூட பொங்கி மதுவாறு [பெ]ப[ரு]க க[வி]பாறு வறப்ப செ-
ங்கோ[ல் தி]சை[தொ]றுஞ்[செ]சல்ல [வெ]வண்குடை இரு[நி]லவ[ள]ாகமெங்கணு-
ந்[த]ாது திருநிலவெண்ணி[ல]ாத்தி[க]ழ ஒருதனி மேருவில் புலி விளையாட ஆழ்-
[க]டல் [9] திவாந்தரத்து பூவர் திறை விடுத்த கள[ன்] சொ[ரி*] களுது [10] முன்ற
நிற்ப வி[ள]ங்கிய தெந்நவந்ருந்லை பருந்லை[த்து] கி[ட]ப்ப [ந]ன்மணியாரமுந்தி
ருப்பு[ய]த்தல[ங்]களும் [11] தநது [12] வீரமும் தியாகமும் விளங்க பார்மிசை மெவலர்
வணங்க [வீ]ரஸிம்ஹாஸநத்து அவநிமுழுதுடையாளொடும [13] விற்றிரு-

3 ந்தருளிய கோ[வி]ராஜகேஸரிபந்மராந உடையார் ஸ்ரீகுலோத்துங்கசோழதெவர்க்கு
[ய]ாண்டு மூப்பத்தொன்[ப]தாவது ஜயங்கெ[க]ாண்டசோழமண்[ட*]லத்து எயிர்க-
கொட்டத்து [14] நகரக[க]ாஞ்சிபுரத்து திருப்பாடகத்தாழ்வாநைத்திருவாராதந[ந]

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[1] See above, p 139, note 1.

[2] *Arai-ôlai*, *araiyôlai* or *aravôlai* occurs in the large Leyden grant (*passim*); in the large Tiruppûvaṇam grant (twice); in Vol. II. No. 76, l. 100; and *Ep. Ind.* Vol. V. No. 8, l. 22. In the two last cases it has been erroneously translated by 'the order of the king.'

[3] Read புணர்ந்து.
[4] Read நீட்டம்.
[5] Read அயில்.
[6] Read பொதுமை.
[7] Read பாவையின் தனிமை.
[8] Read புனிதத்திரு.
[9] Read தீவா.
[10] Read களிறு.
[11] Other inscriptions add பொல்.
[12] Read தனது.
[13] Read வீற்றி.
[14] Read எயிற்கோட்டத்து.

பண்ணும் [ப]ாரத்ராவி[1] நின்றநாராயணபட்டனும் தூ[து]கரி திருவர[ங்]கம[ா]-
ணிபட்டனே[னு]ம் சிலா[லே*][லெ]க ப[ண்*]ணிக்குடுத்த பரிசாவது [।*] இந-
க[ர]த்து [2]ராஜாச்ரயப்பெ[ரு]ந்தெருவில் இருக்கு[ம்] வாணியன் தொட்டங்கிழா-
னாதன் சோமன் [ப]க்கல் [நா]ங்க[ள்] கைக்கொண்[ட] மது[ரா]ந்தகமாடை-
4 யொடொக்கும் பொன் குடிஞைக்கல் நிறை இருகழஞ்சே இ[ர]ண்டு மஞ்சா-
டிக்கும் பொலிசையால் இவ்வாழ்[வா*]னுக்கு நித்தப்[ப]டிக்கு [நி]ன்றா நூல[3]
[இ]ருநாழி தயி[ர]முது செ[ய்]கை[க்*]கு செலுத்தக்க[ட]வோமாகவுமாட்டோ-
மாகில செலுத்துவார் பக்கல் இப்பொன் [கு]டுக்க கடவோமாகவும் [।*] இக்கோயில்
காணி தவி[ர*]ந்து [பொ]கில் இப்பொ[ா]ன் ஒடு[க்கி]ப்[பொ]கக்[க]டவோமாநோம்
இவ்வி[ரு]வோ[ா]ம் ॥—

TRANSLATION.

(Line 3.) In the thirty-ninth year (*of the reign*) of king Râjakêsarivarman, *alias* the lord Śrî-Kulôttuṅga-Śôḷadêva, who *etc.*[4] — the following writing on stone was made and given by me, Niṉṟanârâyaṇa-Bhaṭṭaṉ of the Bhâradvâja (*gôtra*) and by me, Dû[da]kari[5] Tiruvaraṅgamâṇi-Bhaṭṭaṉ, who are performing the worship in the temple of Tiruppâḍagatt-Âḻvâṉ at Kâñchipuram, a city in Eyiṟkôṭṭam,[6] (*a district*) of Jayaṅgoṇḍa-Śôḻa-maṇḍalam. From Tôṭṭaṅgiḻânâdaṉ Sômaṉ, a merchant who resides in the great street of Râjâśraya[7] in this city, we have received two *kaḻañju* and two *mañjâḍi* of gold, weighed by the standard of the city (*kuḍiñai-kal*) (and) equal (*in fineness*) to the *Madurântaka-mâḍai*.[8]

(L. 4.) Out of the interest from (*this*) we shall be bound to pay for supplying daily to this god two *nâḻi* of curds by the *Niṉṟâṉ* (? measure). If we are not able (*to pay it*), we shall be bound to make over this gold to those who will pay (*it*). If (*our*) right (*to serve*) in this temple should cease, we two shall be bound to refund this money before leaving.

No. 75.—INSCRIPTION AT TIRUKKALUKKUNRAM.

This inscription (No. 179 of 1894) is engraved on the south wall of the second *prâkâra* of the Vêdagirîśvara temple at Tirukkaḻukkuṉṟam.[9] It has been published before in a tentative manner by Mr. V. Kanakasabhai Pillai in the *Indian Antiquary*, Vol. XXI. p. 281 ff.[10] The date is the 42nd year of the reign of Kulôttuṅga I. (l. 11).

The inscription records that an inhabitant of Râjarâjapuram (l. 17) made over 10 *kâśu* (l. 14) to the temple authorities, who purchased for this sum from the villagers of Vâṇavaṉmahâdêvi-chaturvêdimaṅgalam (l. 11) some land for maintaining the

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[1] Read வாரத்ராஜி. [2] Read ராஜாச்ரய. [3] Read நின்றான்.

[4] The introduction of this inscription is the same as in No. 68 above.

[5] This is the Tamil spelling of *Dûta-Hari*, *i.e.* 'Kṛishṇa as messenger (of the Pâṇḍavas).' W...it may be connected Pâṇḍavadûta-Perumâḷ, which is given by Mr. Kanakasabhai Pillai (*Ind. Ant.* Vol. XXI p. 281) as the name of the Pâṇḍava-Perumâḷ temple.

[6] See above, Vol. II p. 390.

[7] This was one of the surnames of Râjarâja I.; see above, Vol. II. p. 260, note 5.

[8] On *kuḍiñai-kal* and *Madurântaka-mâḍai* see *Ep. Ind.* Vol. V. p. 106, notes 1 and 3.

[9] See page 143 above.

[10] Of the numerous misreadings in the transcript I need only note four, because they are connected with proper names. In line 35 of Mr. Kanakasabhai's text, the original does not read *Viḻiña*, but *viḻunda*; in l. 42, not *Koṅku*, but *Gaṅgai*; and in l. 43, not *Siṅkaḷam*, but *Śiṅganam*. The passage from *Vikkilan* (l. 28) to *venkaḷirum* (l. 31) is taken from the Kiḻappaḻuvûr and Tiruviḍaimarudûr inscriptions (Nos. 71 and 72 above), which read however *Vikkalan* instead of *Vikkilan*.

Matha of Naminandi-Adigal at Tirukkalukkunram (l. 14). As stated by Mr. Kanakasabhai,[1] the person after whom this *Matha* was named is one of the sixty-three devotees of Śiva, whose lives are described in the *Periyapurâṇam*.

Vāṇavaṇmahâdêvi-chaturvêdimaṅgalam belonged to Kumili-nâḍu, a subdivision of the district of Âmûr-kôṭṭam (l. 11). The land purchased was situated in Kîraippâkkam, a hamlet in the west of that village (l. 12), and was bounded in the east by Urodagam, in the south by Tâlaivêḍu, in the west by Uragambâkkam, and in the north by Tanḍurai (l. 13). Kîraippâkkam is the modern Kîrappâkkam[2] in the Chingleput tâluka. East of it the map shows Oragaḍam (No. 228), south of it Tâlambêḍu (No. 266), and north of it Tanḍarai (No. 233). The *nâḍu* to which these villages belonged is named after Kumili[3] in the same tâluka. The district of Âmûr-kôṭṭam owes its name to the village of Âmûr[4] near Mâmallapuram,[5] which belonged to the subdivision Âmûr-nâḍu.[6] From the Koṇḍyâta grant of Veṅkata II.[7] it appears that there was another district which also bore the name of Âmûr-kôṭṭam, but which was named after the town of Âmûr or Âmbûr in the Vêlûr tâluka of the North Arcot district.[8]

TEXT.

1 ஸ்வஸ்தி ஸ்ரீ [||*] [பு]கழ் சூ[ழ்*]ந்த புணரி அகழ் சூழ்ந்த புவியில் பொன்னெமி அ[ள]வுஇன் [நெ]மி நடப்ப வி[ள]ங்கு ஜயமகளிளங்கொப்ப[ருவ]த்துச்சக்கரகோ-ட்டத்து விக்கி[ர]மத்தொழிலால் புதுமணம் புண[ர்*]ந்து [9]ம[து]வனையிட்டம் வயிராகரத்து வாரி அயில்மு . . . .

2 சர் [10]எங்களமிரிய வாளுறை கழித்து தென் வலி காட்டிப்பொர்ப்பரி நடாத்திக்-கீர்த்தி[யை] நிறுத்தி வடதிசை வாகை சூடி தென்திசை தெமருகமலப்பூமகள் பொதுமையும் பொன்னிஆடை(யும்) நன்னிலப்பாவையும்[11] [த]னிமையும் தவி-ர்த்[து] [12]புனி[த]ருதிருமணிமகுட[ம்] . . . .

3 ன்னடிபிரண்டுத்தடமுடியாகததொன்னிலவெஙர் சூட முன்னை மநுவாறு [பெ]ருகக்-க[லி]யா]று [வ]று[ப்ப]ச்செங்கோல் திசைதொ[ர]றுஞ்செல்ல வெண்குடையிருநில-வி[ளை]சம்[ம]ங்கணுவாதது[13] [தி]ருநிலெவெண்ணிலாத்தி(லாத்தி)கழ ஒருதனி [ம]-ருவிற்புவி வி[ளை] . . . .

4 வாரணத்து பூபாலர் திறை விடுத[்த] கலஞ்செரி களி[று] முறை நிற்ப விலங்கிய தென்னெ[வ]ன் க[ரு]த[லை]ப்ப[ரு]ந்தலைத்திட தன் பொன்னகர் புறத்திடைக்கிடப்ப இன்னு[ள்] பிற்குப்பிறை போல் கிறபிறை என்று[ம்] சொல்லெதிர் கொடிற்-றல்லது தன் கை வில்லெதிர் கோடா கெழுகுலத்தர[14] . . . .

5 டமுட்ட[ட] கெழுப[ரியு]ம் கெட்ட தன் ம[ர]னமும் [கூ]றின வீரமுங்கிடப்ப எறின மலைகளுமுதுகு கொளிப்ப இழிந்த னதிகளுஞ்சுழன்[று]டைகொட

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[1] *Ind. Ant.* Vol. XXI. p. 284.

[2] No. 264 on the *Madras Survey Map* of the Chingleput tâluka.

[3] No. 19 on the same map. Compare *Ep. Ind.* Vol. III. p. 149.

[4] No. 123 on the same map.

[5] No. 162 on the same map.

[6] Above, Vol. I. p. 68.

[7] *Ind. Ant.* Vol. XIII p. 132. plate iv *b*, line 1, and *Ep. Ind.* Vol. IV. p. 271, note 5.

[8] *Ep. Ind.* Vol. IV. p. 180. The statement that Âmûr-nâḍu and the *kôṭṭam* to which it belonged were named after the town of Âmbûr (above, Vol. I. p. 126, note 2, and *Ep. Ind.* Vol. III. p. 149) is due to an error.

[9] Read மதவனா.

[10] Read தன் தள.

[11] Read பானவயின்.

[12] Read புனிதத்திரு.

[13] Read வளாக.

[14] Read நாக அனத்தியிலி... களிற்றினிட்டமும் பட்ட வெம்பரியும்.

விழுக கட[ல்]களுங்கலைவிரித்தலமரக்குடதிசைக்காடு [உ]ந்த தானுங்காலைதயும் பண்-
ணுளிட்ட பலபல மு[து*]கும் [பய]த்தெதி[1] . . . .

6 பெருந்திருவும் பழியுகளுங் குடுத்த புகழின் செல்வியும வாளாரொண்[க]ண் மட-
[ங*]கயரீட்டமுநீனாது குடுத்த வெங்கரி நிரையுங்கங்கமண்டலமுஞ்சிங்கணமெ-
ன்னும் பாணிபிரண்டும் ஒ[ருபி]சை கைக்[ெ]காண்டுவண்டிய புகழொடு பாண்டி-
மண்டல[2] . . . .

7 ளத்தன[ட]த்து வெம்பரித்தலங்களும்[3] ெ[ப]ருபரித்தலங்களுஞ[கிரவா]ரியுமுடைத்-
தாய்ப்ப[ரு] வடதிசை[4] தெனகடல் பாய்[வ]து பொலத்தன் பெருஞ்சேனை-
யையெவிப்பஞ்சவனைவரும் பொருத (பொருத) ெ[ப]ார்க்களத்தஞ்சி வெரு வெ-
ளித்தொடி அரணைப்[5] . . . .

8 து ஞட்டடிப்படுத்து மற்றவர்தம்மை வனசராக்கிக்கொற்றவெஞ்சுரம் பற்றி[6] கொ-
ற்றவிஜயஸ்தம்பமெ[ழி][ல்*] [பெ]ற நிறுத்தி முத்தின் சலா[ப]மும் முத்த[மி]ட்-
பொதிபஇலும்[7] மத்தவெம்பரி மய்யச்சய்யமுங்கனகிபுங்கைக்கொ[ண்]டருளித்தென்னா-
ட்டெல்லை காட்டிக்கு[ட][8] . . . .

9 வெறெல்லாங்கணி வி[சு]ம்பெற எறிய[9] தன் [10]மருதலத்தலைவனைக்குறுகலர் குலையக்-
கொட்டாறுப்பட நெறிதொறும் நிலைகளிட்டருளி [11]அப்புலத்தலங்களுங்கங்கம[ண்-
ட]லங்கைப்படுத்தருளி திறை கொளாரமுஞ்சிருப்புயத்தலங்கமும்[12] பொல் விரமுஞ்சி-
யாகமும [வி] . . . .

10 ஜ சிவ[னி]டத்துமையெனத்தியாகவல்லி [அ]வனிமுழுதுமெடையாளுடனிருப்ப அவளு-
டன் கங்கை வீற்றிருந்தென மங்[கை*]கயர் திலதம் எழிசைவல்லவி எழுலகமு-
டை[ய]ாள் [வா]ழிரும் பொன்னிதிருப்ப ஊழி[யு]மவனிமுழுதுடையாளொடும் வீர-
ஸிம்ஹாஸனத்து வீற்றிருந்தருளிய . . . .

11 க்கரவர்த்திகள் ஸ்ரீகுலோத்துங்கசோழதேவர்க்கு யாண்டு நாற்பத்திரண்டாவது ஜய-
ங்கொண்டசோழமண்டலத்து [13]ஆமூர்க்[கோ]ட்டத்துக்குமிழிநாட்டு வா[ண]வக்-
மஹாதேவிசதுர்வேதிமங்கலத்து மஹாஸபையோம் நிலவிலையாவ[ண]க்கையெழு-
த்து [।*] களத்தூர்க்கொ[14] . . . .

12 நாட்டு உலகளந்தசோழபுரமான செம்பியன்திருக்கழுக்குன்றத்து உடையார் திருக்கழு-
க்குன்றமுடையமஹாதேவர் கோயிலில் கு[தி]ரஸ[ா வண்டேவா]தேவற்க்கு நா-
ங்க[ள்] மடப்புறமாக வி[ற்]றுக்குடுத்த நிலமாவது [।*] எங்களுர்[15] மேல்பிடாகை
[கீ]ழைப்பாக்கம் காடு கொளா . . . .

13 டு வெட்டிக்கட்டை பறித்துத்திரு[த்]திக்கொள்வதாகக்குடுத்த நிலத்துக்கு [16]கிழ்பார்க்கெ-
ல்லைபுரொடச[த்]தெல்லைபுறவும் தெக்பாற்கெல்லை தாழைவெட்டேல்லைபுறவும் மேற்-
பார்க்கெல்லை உ[ர]கம்ப[ா][க்க*]த்தெல்லை [உ]றவும் [வடப]ாற்கெல்லை [த]ண்டுறை
எல்லை உற[வு]ம் [।*] நா . . . .

14 [வு] பட்ட நீர்[நி]லமு[ம்] புஞ்சைநிலமுமெறெ[க்]கின மரமுங்[கீ]ணொகஇன[17] கிண-
றும் இவ்வூர் மடைவிளாகத்திருக்கும் நமிநந்தி அ[டி]கள் மடத்துக்கு மட[ப்]புற-

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[1] Read பயந்தெதிர் மாறிய ஐயப்பெரு.

[2] Read மண்டலமும் கொள்ளத்திருவுள்ள.

[3] Read வெம்பரித்தரங்கமும் பொருகரிக்கலங்களு.

[4] Read வடகடல்.

[5] Read ப்புக்க காடறத்தடைத்து.

[6] Read பற்றி.

[7] Read பொதியிலும் மதமவெங்கரி.

[8] Read குடமலைநாட்டுள்ள சாலை.

[9] Read மாவெறிய.

[10] Read வருதிலித்தலை.

[11] Read லங்கலுங்.

[12] Read லங்கலும்.

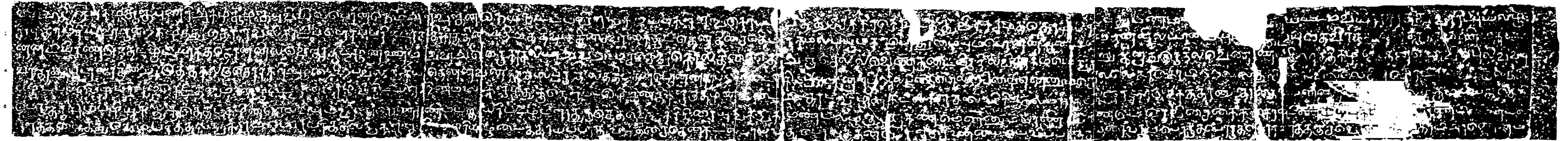
[13] Read ஆமூர்.

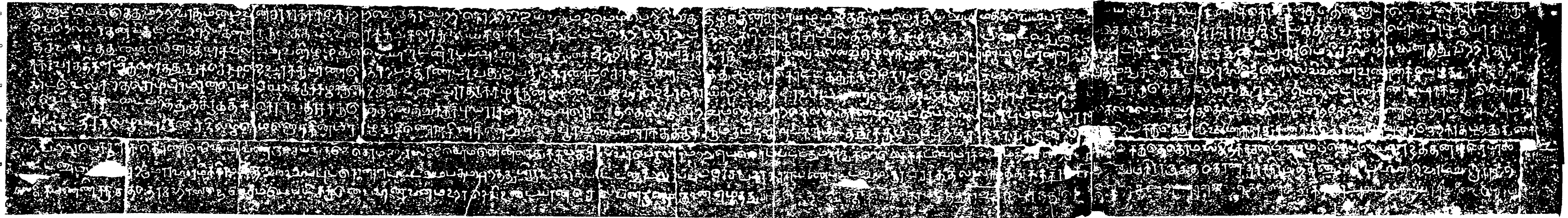
[14] Read களத்தூர்க்கோட்டத்து களத்தூர்நாட்டு in accordance with No. 69 above, text line 33.

[15] Read எங்களூர்.

[16] Read கீழ்.

[17] Read கீணொக்கின.







டாக நா[ங்]களிற இசை[ந்]த விற்றுக்குடுத்து விலை[யாக]¹ நா[ங்க]ள் கைக்-
கொண்ட அன்றாடு நற்காசு பத்துநகை . . . .

15 ற விற்று பொருந்[த]க்கொண்டு விலையாவ[ண]ஞ் செய்து குடுத்தோம் ஊ[ரோ]ம் [ஸ]-
பையோம் [|*] இந்நிலத்துக்கு வ... சி[ல்]வரி பெருவ[ரி] மற்று எப்-
பேர்ப்பட்டதும நாங்களே இறுக்க கடவோமாக ஸ[ம்]மதி[த்தி]ந[ற] இ]றைசி
விற்றுக்குடுத்தோம [*] ... (க)[ரு] சபைக் [கா]ப[பி]டுவுட்டு [வலு]...-
த்தன் பணியால் . . . .

16 [பட்]டனும[மூ]ப்பிரா[கு]டாரமாகிக்கிரம[வி]த்தனும் ² உ[ற]ப்புட்டிரருளாளபட்ட-
[னு]ம பசும்புறத்து ஸ்ரீநகசாதபட்டனு[ம்]³ உ[ற]ப்புடிநா⁴ ச[ங்க]ரநாராயணபட-
டனும் குரா[வ][ரி*]சரிக்கல்...[கூ]த்த[க]நக்கிரமவித்தனு[ம]⁵ கி[ர]ந்தசித்தொண-
கூரக்கிரமவித்தனும இவனை...ம் [...] . . . .

17 [ம்ல்]லிகை பண்ணிக்குடுத்தோ[ம்] ...[ை]...[ய]ம் [|*] இப்படிக்கு இவை வானவ-
ன்மஹாதேவி உடையான செ[ல]வன குழைநான எழுத்து ||— இத்த[ரு][ம*]
...யதாந் எயிற்கோட்டத்து ராஜராஜபுரத்து தெவதெ... நாதன் அருளான[ந்]...
குலோத்துங்கசோழமாபொதியராய[ன்]⁶ ||— இ[த்*]த[ரு]ம . . . .
. . .

TRANSLATION.

(Line 11.) In the forty-second year *(of the reign)* of . . . . the emperor Śrî-Kulôttuṅga-Śôladêva, who *etc.*[7]—we, the great assembly of Vâṇavan-mahâdêvi-chaturvêdimangalam in Kumiḷi-nâḍu, *(a subdivision)* of Âmûr-kôṭṭam, *(a district)* of Jayaṅgoṇḍa-Śôḷa-maṇḍalam, *(drew up)* a written deed of sale of land. We sold the following land, for maintaining[8] a *Maṭha*, to Âdidâsa [Chaṇḍêśvara]dêva[9] in the temple of Tirukkaḷukkuṉṟam-uḍaiya-Mahâdêvar, the lord of Ulagaḷanda-Śôḷapuram, *alias* Śembiyaṉ-Tirukkaḷukkuṉṟam,[10] in [Kaḷattûr]-nâḍu, *(a subdivision)* of Kaḷattûr-[kôṭṭam].

(L. 12.) The land sold *(at)* [Ki]raippâkkam, a western hamlet of our village, has to be reclaimed by cutting down . . . . the jungle and removing the stumps.

(L. 13.) The eastern boundary of *(this land)* adjoins the boundary of Uroḍagam; the southern boundary adjoins the boundary of Tâlaivêḍu; the western boundary adjoins the boundary of U[ra]gamb[âkka]m; and the northern boundary adjoins the boundary of [Ta]ṇḍuṟai.

(L. 14.) Having freed from taxes the wet land and the dry land, the trees above and the wells below, [enclosed within these four boundaries], and sold *(it)* for maintaining the *Maṭha* of Naminandi-Aḍigaḷ, which is situated in the *Maḍaiviḷâgam*[11] of this village, we received as price ten good *kâśu* current at the time.[12]

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¹ Read விலையாக. ² Read புட்டூர். ³ The ம் seems to be engraved below the line.

⁴ Read புட்டூர். ⁵ Read க்கூத்தக்கிரம. ⁶ Read ...கன்.

⁷ The historical introduction of this inscription is the same as in No. 73. But it agrees with No. 72 in inserting a short passage after the words "in order that the enemies might be scattered." This passage runs here: "(He) was pleased to seize the garland of that region, and the Gaṅga-maṇḍalam."

⁸ On *puram* see above, p. 6, note 9.

⁹ See above, Vol. I. p. 92 and note 6, and Vol. II. p. 134.

¹⁰ *I.e.* 'Tirukkaḷukkuṉṟam (belonging to) the Chôla king.'

¹¹ *I.e.* the environs of the temple; see above, p. 24 and note 3.

¹² See above, p. 134 and note 5.

(L. 15.) Having sold . . . . and having received the money in full, we, the great assembly, made and gave a deed of sale. Having agreed that we alone should be bound to pay the small taxes, the big taxes,[1] and any other (*tax*) due on this land, we sold (*it*) free from taxes. By order of [Karâ]mbichchettu[2] [Sarv]âdittan, who belonged (?) to the *sabhâ*, we, ... Bhattan, Ma[la]ppirân Kumârasâmi-Kramavittan, Arulâla-Bhattan[3] of Urupputtûr,[4] Śrîranga-nâtha-Bhattan of Paśumburam, Śaṁkaranârâyaṇa-Bhattan of Urupputtûr, Tillaikkûtta-Kramavittan[5] of Kura[va]ś[ê]ri, and Dônaśûra-Kramavittan[6] of Kirâñji,[7] — all these members of the great assembly made and gave (*this*) writing [on stone, to last as long as] the moon and the sun.

(L. 17.) This is the writing of Vâṇavaṇmahâdêvi-Udaiyâṇ Śelvaṇ Kulaiñâṇ. This charity was made by me, Dêvandainâdaṇ Arulâlaṇ, *alias* Kulôttuṅga-Sola-Mâpodiyarâyaṇ,[8] of Râjarâjapuram in Eyirkôttam. This charity . . . .

No. 76.—Inscription in the Jambukesvara temple.

This inscription (No. 31 of 1891) is engraved on the east wall of the second *prâkâra* of the Jambukêśvara temple[9] on the island of Śrîraṅgam near Trichinopoly. As stated in Vol. II. p. 253, the ancient name of the locality is Tiruvâṇaikkâ, *i.e.* 'the sacred elephant-grove,' and the name of the temple is derived from 'the sacred white *jambû* tree' (*tiru-veṇ-nâval* in Tamil). At the time of the inscription, Tiruvâṇaikkâ belonged to Mîgôlai, a subdivision of the district of Pâṇdikulâśani-valanâdu.[10]

The date is the 47th year of the reign of Kulôttuṅga I. A certain Villavarâyaṇ had set up in the temple images of Ṛishabhavâhana, *i.e.* Śiva riding on the bull, and of Pârvatî. To provide for the requirements of these two images, he purchased from the temple authorities some land, whose crop of paddy had to be made over to the temple.

Text.

1 ஸ்வஸ்தி ஸ்ரீ [॥*] பு[க]ழ் சூழ்ந்த பு[ணரி]லகழ்[11] சூழ்ந்த புவியில் பொங்[க]ளியளா-வுந்த[ரு]மெ[ம்] நடப்ப விளங்கு சய[மக]ளை யிளங்கொப்பருவத்து சக்[க]ரகோ-ட்டத்து விக்கிரமத்தொழிலால் புதுமணம் புணர்ந்து [12]மதுவனைபீட்ட[ம்*] வயி-ராகரத்து வாரி [அ]யிர-

2 [மு]னைர]தகச[ந்]தளவரசர[13] தந் தளபிரிய வாளுறை கழித்து தொள் வ[லி] காட்டிப்பொர[ப்]பி [ந]டாத்திக்கீர்த்தியை [நி]றுத்தி வடதிசை வாகை சூடித்-

[1] The two terms *śil-vari* and *peru-vari* occur also in Vol. I. p. 87, text line 6.

[2] Compare above, p. 73 and note 7.

[3] See above, p. 143, note 1.

[4] The same village is mentioned on page 4 above.

[5] See above, Vol. II. p. 253, and p. 258, note 6.

[6] Dôṇa is a Prâkṛit form of Drôṇa. Compare Dôṇaśarman, Dônaya, Dôṇiya, *etc.* in *Ep. Ind.* Vol. V, Index.

[7] The same village is mentioned in an inscription at Śevilimêdu near Conjeeveram; *Ep. Ind.* Vol. VI. p. 230.

[8] The last member of this title means 'the great king of the Podiyam (mountain).' On Podiyam see above, Vol. II. p. 236, note 1.

[9] For a few other inscriptions in the same temple see *Ind. Ant.* Vol. XXI. p. 121, and *Ep. Ind.* Vol. III. pp. 9, 10 and 72.

[10] The city of Tañjâvûr belonged to Tañjâvûr-kûrram, a subdivision of the district of Pâṇdyakulâśani valanâdu; above, Vol. II. No. 1, paragraph 2.

[11] Read புணரியகழ்.

[12] Read மதவரா.

[13] Read முனைக்கொந்தளவரசர்.

தெந்திசைத்தெமருகமலப்பூமக[ள்] பொதுமையப் பொங்கியாடை [1] நன்னில[ப்]பா வைபுந்தனிமை[யுந்த]விர-

3 புவிசத்[த்]திருமணிமகுடம உரிமையிற்[சூ]டித்தந[ந]டியி[ணை]க்கடமுடியாகத்தொங்கல- வெ[ங்]கர் சூட முந்[னை] ம[னு]வாறு பெருக கலியாறு வறப்ப செ[ங]கொல திசைதொறுஞ்செல்ல வெ[ண்]குடையிருநில[த்]ளாகம[2] வெ[ளக]ணு[ந்]த[ண]து திருநிழல் வி[ண்]ணி[ல]ரத்திசழ

4 ஒருத[னி] வெ]மருவில புவி விளையாட [3] வார்கடற்றிவாந்தரத்துப்பூபாலர் திறை விடு- தந்த கவ[ஞ்]ச[ர*][ரி] களிறு முறை நிற்ப விலங்[ய] வெ]தந்[ன]ங் [க]ரு- நதலை பருந்நலத்திடத்தந் வெ[ப]ரங்[ணக]ர்[ப்பு]றத்[தி]டைக்கிடப்பவி[ள]ரன் பிற[கு]- லப்[பி]றை போல் நிற்பிழை [எ]ந்[னு]ஞ்செ[ச]ரல்வெல[ங்]ர் வெக]ரடிற்ற[ல்]-

5 லது [த]ந கை வில்லது கொடா [4] வெ[ற்]குபத்தர[ச]ர [அ]ந[ரி]பிற்பட்ட [5] களா- ந்த[வி]ல் பட்டமு[ய்] பரியும் வி[ட்]ட [த]ந் மாநமும் கூறிந [வி]ரமும் [பி]- டப்ப எரிமா ம[றை]க[ளு]மு[து]து கெளிப்ப பழிந்த நடிகளு[ஞ்]சூழன்றுடை- ந்தொட [6] விழுங [க]டல்[களு]ந்[த]லை[வி]ரிதமைமரக்குட[கி]சத்தக்[ந]ர[ளு]கது தா[னு]ம் தானை-

6 க[யும்] பக்களிட்ட பலபல [உ]துநும் பயத்தெதிர் [ம]ரமின ஜயப்பெரு[ந்]திருவும் பழி[யு]கது குநித்த புகழி[ர] செல்வியும் வாளா[வி]ராணகண மட[னை*][க]யரி- ட்டமும் [7] மீளாது குநித்த வெங்கரி நிரையும் கங்கமணடல[மும] ஆஙகணமெங்- நும் பா[ணி]பிர[ண்]நிம் ந[ரு]விசை[க்க]ககோ[ண்]-

7 டிண்[டி]ய [8] புகழொடு பாண்டிமண்டலங்கொள்ளத்திருவிளத்தடைந்த [9] வெள்ளவரு- பர்த்தரங்களும் [10] பொருபர்த்தளங்களும் பொலத்த[ஞ]ரவா[ரியு]முடைத்தா[ய] வ[ஞ்]து [வ]டகடல் தெ[ந்]கட[ல்] படர்[வ]து பொலத்த[ந்] [பெ]ருஞ்செ[னை]- யையெவிப்பஞ்சவர் ஐவ[ரும்] பொருத [வெ]பார்க்களத்-

8 [த]ஞ்[சி வெ]வரு கெளித்தொடி அரசணைநப்புக்க காடற[ந்]துடை[த்]து நாட்டடிப்- படு[த்]து மற்ற[வ]ர்[த]ம்மை வளை[சர]ர் திரியும் பொர்சை வெஞ்[சு]ரமெற்றி கொற்றவிசு[ய]லும்பநிலை[ச]வெ[த]ரவநிறுத்தி முத்திக் சல[ர]பமு[ம்] முத்தமிட்பொ- [தி]பிலும[த்தவெ]வங்[க]ரி [ப]நி[ம]ட-

9 யச்ச[ய்]பமுங்கந்நியுங்கைக்கொ[ண்]டு பு[கி]தத்தெந்நாட்டெல்லை காட்டி[க்குட]மலை[ந]ர- ட்[டு]ள்ள சாவெ[வ]தெ[ல்]ல[ாந்]தநி விசும்பெற [மா]வெழ்ய தக் [11] வருத[நி]த்த- லை[வளைக்]குறுகலர் [கு]லையக்கொட்டாறுட்[ப*]ட நெறி[வெ]தாறும் நி[லை]களிட்- டருளித்[தி][ற*]ல் [கொள் வி]-[12]

10 [ரவி]ரஹரவனந்[தி]ரிய விட்டரு[ளி]ப்பொங்கொ[டி]பாரமுநிரு[ப்]புயத்[த]லங்கலும பொல் [13] வி[ர]முந்தியாகமும் விளங[க]ப்பா[14] டைசச்சிவநிடத்துமையெநதியாக- வல்[லி] உலகுடையாளிருப்ப அவளுடன் [க]னக [15] விற்றிருவெ[ந] ம[ன்]ன*]க-

11 [ய]ர் திலத[ம்] எழிசைவல்லபி எழு[லக]முடை[ய]ாள் வாழி மல[ர*]த்தி[நி]திரு- [ப்ப] ஊழிபுதிருமாலா[க]த்துப்[பி]ரிபாதெந்று திருமகளிருந்தென [16] விரலிஹா- ஸ[ன]த்து உலகுமுடை[ய]ாளொடும் [17] விற்றிருளரு[ள்ய] கோவிர[ா]ஜகெ[க]ஸரி- வநரான திரிபுவநச[சக்கர]-

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[1] Read பாவையிச.

[2] Read வளாகம் எங்கணு.

[3] Read கடற்றிவா.

[4] Read வெழுதுல (?).

[5] Read அளத்திபி விட்ட (?) களிற்றினமீட்டமும் பட்ட வெம்பரியும்.

[6] Read சுழன்று.

[7] Read ரட்டமும் மீளாத.

[8] Read டண்டிய.

[9] Read திருவுள.

[10] Read தரங்கமும் பொருபரிக்கலங்களும் தந்திர.

[11] Read வருதினி.

[12] Read வி

[13] Read விர.

[14] Read பார் தொழச்சிவ

[15] Read வீற்றி.

[16] Read விர

[17] Read வீற்றி.

12 வத்தி[க]ள் ஸ்ரீகுலொத்துங்[க]சொழதெவர்க்[கு] யா[ண்]டு சயின ஆவது பாண்டிகுலா-
சநிவளநா[ா]ட்டு [1]மிகொழை தெவதாநஸ்ரூஹதெயம் திருவா[னை]க்[க]ாவில் திருவெ-
ண்[ணா]வல் [2]கிழிநிதம[ா*]ந்தருளிய [திரு ஒ]வண[ப]திக்கு [3]மூலஸ்தாநாகிய [ஸ]-[4]

13 பெ[ரு]மாநக் ஆ[டு]உஸம் ஜயசிங்ககுல[க]ாலவளநாட்டு [5]மிசெங்[கிளி]நாட்டு வளம்பகுடி
அரயமகந் மு[னை]யந் அருமொழிதெவநா[ன] வில்லவராய[னு]க்கு நா[ம்] விற்றுக்-
குடுத்த நிலமாவது [।*] உடையார் திருவானைக்காவுடைய [எம]பெரு[மா]ந் தெ-

14 வதாநம் தெக்கனா [ஊ]ர்களில் ப[ா]ண்டிகுலாசநி[வ]ளநாட்டு மீகொழை ஆர்குடி-
யில் இவ[னு]க்கு விற்று[க்]குடுத்த நி[லத்]துக்கிசைத [6]கிழ்பார்க்கெல்லை பிள்ளை-
கொள்ளிவாய்க்காலுக்கு மெற்கும் தெந[ப]ா[க்]கெல்லை களத்தில் [வ]டகிலகை-
ய்வா-

15 ய்க்காலுக்கு வடக்கும் மீபார்[க்]கெல்லை [7]உத்தமசிலிச்ச[ரு]ப்பெதிமங்கலத்து தெந்-
[பி]டாகை புதுக்கு[டி] எல்லைக்கு கிழக்கும் வடபாற்கெல்லை தெந்நாற்றங்கரைப்-
பெருவழிக்கு தெற்கு ஆக இவ்[வி]சைத பெருநா[ந்]கெல்லை[யுள்]பட்ட நிலம்

16 ச ஞ [।*] இந்நிலம் நாலெ[ல] முக்காலும் இத்தெவர்க்கு யா[ண்]டு நாற்பத்[தெ]-
ழாவது வரை [ப]ரிசி புந்செய்யாய்க்குட்டமு[ம]ண்ணுமிட்டுக்கிட[ந]மையிலந்நிலம
மு[னை]யந் [அ]ருமொழிதெவநா[ன] வில்ல[வ]ரா[யனு]க்கு விற்று[க்குடு]த்[து]-

17 க்கொள்வதாக எம்மிலிசை[ந்த வி]லைப்பொருள் அந்றூடு நற்காசு ச பஉ [।*]
[இ]க்காசு நாலெ மாகா[ணி]யுங்[க]க்கொண்[டு] திருவா[னை]க்காவுடைய எம-
பெருமா[ந்] ஸ்ரீபண்டாரத்து ஒடுக்கி முனைய[ந்] அருமொ[ா]ழிதெவநை [வி]ல்ல-
வராயனுக்கு விற்றுக்கு[டுத*]-

18 து இவந் உடையார் திருவானைக்காவுடைய எம்பெ[ப]ருமாந் கொ[யி]லி[ல்] இடங்-
[கை]நாயகரொந்று [8] எழுந்தருளுவித்த இஷபவ[ா]ஹநதெ[வ]ர்க்கும் நம்பிராட்டி-
யார்க்கு திருமஞ்[சந]ங்களு[க்]கு திருவமிர்துப[டிக்]கு இரண்டு திருநாளி[லு]ம்
இ[ர]ண்[டு] நாள் திருவிழா எழுந்தருளுகைக்கு உள்[ளி][ட்டு*]

19 வெ[வ]ண்டும் நிமந்தங்களுக்கு இந்நில ச ஞ கல்லித்திருத்தி ஸ்ரீபண்டாரத்து புந்செய்
வரிசை[ய]ால் வெலி ஒந்றுக்கு நெல் ஐங்கலமாக ராஜகெஸ[ரி]மர[க்]காலால்
இந்நிலம் நாலெ முக்காலு[க்]கும் அளப்பத[ாந] ஐ [9] உடிநசன ஷத ஙு [।*] இந்-
நெல் இருபத்துமுக்கலநெ இருது[ணி][க்குறு*]-

20 ணியும் அளக்குமடத்தில்[10] கார் ப[ா]தி [பசாநம்] பாதி அளப்பதாகவும் [।*]
[இ]தி[ல்] மிநிதி [11] கொ[ண்]டு [இ]வந் இடங்கைநாயக[ரொந்]று எழு[ந்]தரு-
வித்த இஷபவாஹநதெவர்கும் நம்பிராட்டி[யா]ர்க்கும் திருமஞ்சனபடிக[ளு]க்-
[கு]ம் திருவ[மு]துபடிக்கும் இர[ண்]டு திருநாளிலும் [இ]ர[ண்டு] நா[ளெ]ழு-
(ள)ந்தரு[ளு]கை][கக்கு*]

21 உள்ளிட்டு வெ[ண்டு]நிமந்தங்களுக்கு நிமந்தஞ்செய்து [கு]த்தொம் [।*] மு[னை]யந்
[அரு]ெ[மாழி]தெ[வ]நா[ன] வில்லவராய[நு]க்கு திருவானைக்காவு[டை]டைய எம-
பெ[ப]ருமாநுக்கு [12]மூலஸ்தாநாகிய [13]ஸபெரும்ராக் [உ]ள[ளிட்]ட க[ாமி]களொம்
[।*] இது பந்மாஹெச்வாரரக்ஷை [।*]

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[1] Read மீ.
[2] Read ழி.
[3] Read மூல.
[4] Read வ.
[5] Read மீ.
[6] Read கீழ்.
[7] Read உத்தமசீலி.
[8] The ந of நாயக had been originally omitted and was subsequently entered.
[9] This is the usual abbreviation for நெல், 'paddy;' the following symbols represent the quantities and measures which are repeated in words in the next sentence.
[10] Read மிடத்தில்.
[11] This seems to be corrected by the engraver from மீ – தி which is, however, more correct.
[12] Read மூல
[13] Read உடை

TRANSLATION

(Line 11.) In the 47th year (*of the reign*) of king Râjakêsarivarman, *alias* the emperor of the three worlds, Śrî-Kulôttuṅga-Śôḷadêva, who *etc.*[1] — (*at*) the order of Chaṇḍêśvara,[2] who is the chief servant of the lord of the three worlds who is pleased to reside under the sacred white *jambû* tree (*tiru-veṇ-ṇâval*) at Tiruvâṇaikkâ, a *dêvadâna* (and) *brahmadêya* in Mîgôḷai, (*a subdivision*) of Pâṇḍikulâśani-vaḷanâḍu, we sold the following land to Muṇaiyaṉ Arumoḷidêvaṉ, *alias* Villavarâyaṉ, the son of Arayaṉ of Vaḷambaguḍi in Mîśeṅgiḷi-nâḍu, (*a subdivision*) of Jayasiṁha-kulakâlavaḷanâḍu.[3]

(L. 13.) The eastern boundary agreed on of the land which (*we*) sold to him at Âḷiguḍi in Mîgôḷai, (*a subdivision*) of Pâṇḍikulâśani-vaḷanâḍu, (*one*) among the villages on the southern bank (*of the* Kûvêrî) (*and*) a *dêvadâna* of the lord Emberumâṉ of Tiruvâṇaikkâ, (*is*) to the west of the *Piḷḷaigolli* channel; the southern boundary (*is*) to the north of the *Agai* channel on the north of the thrashing-floor; the western boundary (*is*) to the east of the boundary of Pudukkuḍi, a hamlet on the south of Uttamaśîli-chaturvêdimaṅgalam;[4] (*and*) the northern boundary (*is*) to the south of the high road on the southern bank of the river. Altogether, $4\frac{3}{4}$ (*vêli*) of land, enclosed within these four great boundaries agreed on.

(L. 16.) As these four and three quarters (*vêli*) of land had been lying full of holes and sand as uncultivated dry land until the forty-seventh year (*of the reign*) of this king, we agreed to sell that land to Muṇaiyaṉ Arumoḷidêvaṉ, *alias* Villavarâyaṉ, for a purchase-money of $4, \frac{1}{20}, \frac{1}{80}$ good *kâśu* current at the time.

(L. 17.) Having received these four, one twentieth and one eightieth *kâśu* and having deposited (*them*) in the treasury of the temple of Emberumâṉ of Tiruvâṇaikkâ, (*we*) sold (*the land*) to Muṇaiyaṉ Arumoḷidêvaṉ, *alias* Villavarâyaṉ.

(L. 18.) Having dug and reclaimed these $4\frac{3}{4}$ (*vêli*) of land, (*he*) has to supply for these four and three quarters (*vêli*) of land to the temple treasury 23 *kalam*, 2 *tûṇi* and 1 *kuṟuṇi* of paddy by the *marakkâl* (called after) Râjakêsarin,[5] (*viz.*) five *kalam* for each *vêli* at the rate for dry land, for the expenses required by the god Ṛishabhavâhana— whom he had set up under the name Iḍaṅgainâyagar[6] in the temple of the lord Emberumâṉ of Tiruvâṇaikkâ — and by (*his*) consort, (*viz.*) for bathing the idols, for oblations, for carrying them about on two days at (*each of*) the two festivals, *&c.*

(L. 19.) If these twenty-three *kalam*, two *tûṇi* and one *kuṟuṇi* of paddy are supplied, half has to be supplied in *kâr* (and) half in *paśâṇam*.[7]

(L. 20.) Having received this in full, we made provision for the expenses required by the god Ṛishabhavâhana whom he had set up under the name Iḍaṅgainâyagar, and by (*his*) consort, (*viz.*) for bathing the idols, for oblations, for carrying them about on two days at (*each of*) the two festivals, *&c.*

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[1] The historical introduction of this inscription is the same as in No. 73.

[2] See above, p. 167, note 9.

[3] According to Vol. II. No. 66, paragraphs 469 and 474, Miśeṅgiḷi-nâḍu was a subdivision of the district of Pâṇḍyakulâśani-vaḷanâḍu.

[4] A village of the same name is mentioned in Vol. II. No. 57, paragrap 7

[5] On this measure see above, Vol. II. p. 42.

[6] *I.e.* 'the lord on the left hand (of Pârvati).'

[7] *Kâr* and *paśâṇam* are two different kinds of paddy.

(L. 21.) (*This is an agreement made by*) us, the *Pûjâris*, including Chaṇḍêśvara, who is the chief servant of Emberumâṉ of Tiruvâṉaikkâ, with Muṉaiyaṉ Arumoḻi-dêvaṉ, *alias* Villavarâyaṉ. This (*is placed under*) the protection of all *Mâhêśvaras*.

No. 77.—Inscription at Kavantandalam.

In chronological order this inscription follows immediately after No. 67 above, and No. 78 after No. 68 above. It was found impossible to insert them in their proper places, because Nos. 64 to 76 had been already set up in pages when Nos. 77 and 78 were copied. Besides these two records, the following inscriptions commencing with புகழ்மாது விளங்க were copied in 1901, in addition to those noted under clause VIII. on page 126 above :—

30. 36th year: Teṉṉêri, No. 195 of 1901.
31. 41st year: do. No. 197 of 1901.
32. 42nd year: Achcharapâkkam, No. 254 of 1901.
33. 43rd year: do. No. 259 of 1901.
34. 49th year: do. No. 256 of 1901.

The subjoined inscription (No. 206 of 1901) is engraved on the south wall of the Lakshmînârâyaṇa temple at Kâvântaṇḍalam. The same temple contains three earlier inscriptions (Nos. 207 to 209 of 1901), according to which it was built in the time of the Gaṅga-Pallava king Kampavarman[1] by a certain Mânasarpa from Kuḷaṉûr[2] in Vêṅgai-nâḍu.

The inscription, which is incomplete, is dated in the 4th year of the reign of Râjêndra-Chôḻa II., but omits the reference to his queen which occurs in the Sômaṅgalam inscription of the 3rd year (No. 67 above). It records the proceedings of a meeting of the assembly of Kâyvâṉtaṇḍalam (l. 3) in Tamaṉûr-nâḍu, a subdivision of the district of Ûṟṟukkâṭṭu-kôṭṭam Kâvântaṇḍalam, Tamaṉûr[3] and Ûṟṟukkâḍu[4] are all included in the modern Conjeeveram tâluka.[5]

Text

1 ஸ்வஸ்தி ஸ்ரீ [||*] திரு ம[ன்னி] விளங்க இ[ரு]குவடனைய தன் தோளும் வா-
ளுன்த[ணை]யெனக்கெழலர்[6] வஞ்சனை கட[ந்து வயி]ராகரத்துக்கு[ஞ்]சரக்குழாம் பல
வாரி [7]ஐஞ்சவிச்[ச]க்கரகொட்டத்தாராவளைசனைத்திக்கு நிகழத்திறை கொண்டருளி
அருக்கனுதையத்த(ை)[ா]சை[யி]லிருக்கு[ம்] கமலமனைய நி[ல]மகடன்னை முன்னாள்[8]
குளித்த[வ*]ன்னான்[9] திருமாலாகிக்கெழலாகியெடுத்[தனை][10] யாதுஞ்சலியா வகையிநி-
தெடுத்து தன் குடை-

2 ட நிழலில் இ[ன்]புறவிருத்தித்திகிர்தியும்[11] புலி[யு]ன்திசைதொறுநடாத்திப்புகழு[ங]ரு-
மமும் புவிதொறுநிறுத்தி வீரமுன்தியாகமுமாகமுங்கருணையும் உரிமைச்சுற்ற(மு)-
மாகப்பிரியாத்த[ல*]ங்கழ ஜ[ய*]ம[ம்*] தாநும் வீற்றிரு[ந்து குலமணி]மகுடமு-

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[1] See page 8 above.

[2] This is evidently another form of Kuḷam or Kolanu, the modern Ellore ; see above, Vol. II. p. 308.

[3] See above, Vol. I. p. 180 and note 1.

[4] See *ibid.* p. 181 and note 1 ; Vol. II. p. 345 ; Vol. III. p. 118 and note 2.

[5] Nos 404, 395 and 112 of the *Madras Survey Map*.

[6] See above, p. 135, note 1. *Kêḻalar* would mean 'he of the boar(-crest),' *i.e.* the (Eastern) Châlukya (Vijayâditya VII.); see p. 128 above.

[7] See above, p 135, note 2.

[8] Read முன்னீர

[9] Read வந்தான் திருமாலாகி

[10] Read த்தனை

[11] Read த்திகாப்புட

றைமை[யி]ற்சூ(ட்)டி தன் க[ழ]ல் தராதிவர் சூடசெங்கோல் காவலர்புவி-
யெ[த]ராஜ[ரா*]த்தி[ய] கோவிராஜகேசரிவந்மரான உடையார் ஸ்ரீ[ரா]ஜேந்த்ரசோழ-
தேவர்க்கு யாண்டு ச ஆவது ஜயங்-

3 கொண்டசோழமண்டல[த்து ஊற்]றுக்காட்டுக்கோட்டத்[து] தமநூர்நாட்டு ப்ரஹ்மதே-
[யங்]காய்வான்தண்டலமாகிய ச[து]ர்வே[தி]மங்கலத்து ஸபாஸபையோம இவ்-
வாட்டை [1]வ்ருஸ்சிகநாயற்று பூர்வபக்ஷத்து [2]ஷஷ்டியுந்திருவோணமும் பெற்ற
வி[யா]ழக்கிழமை நா[ண]று நம்முர்[3] நடு[வில்] ஸ்ரீகோயில் விற்றி[ரு]ந்தா[ழ்]-
வார்[4] [தி]ருமு[ற்ற]த்தே அதிகாரி[க]ள் [5]சோழமூவெ[ந்]தவெளா(ர்)ரு[ம] நடவி-
ருக்கக்கூட்டக்குறைவறக்கூடி[ரு]-

4 [ந்]து [பணி]ப்ப பணியாற்பணி(ய்)[த்த] எ[ழுத்து] [|*] இக் . . . . . .
. . . பு உள்ளாரும் நாங்களும் செலுத்[த*] ம[ா*]ட்டாது கிடந்தமையில்
ஸஹ[ா]ஸபையோம் கடவோமாக [சித்திரை திருவோணத்] திருவிழ[ா*] . . .
. . . .

Translation.

(Line 2.) Hail! Prosperity! In the 4th year (*of the reign*) of king Râjakêsarivarman, *alias* the lord Śrî-Râjêndra-Śôḷadêva, who *etc*[6]— we, the great assembly of Kâyvâṇtaṇḍalam, *alias* Chaturvêdimaṅgalam, a *brahmadêya* in Tamaṉûr-nâḍu, (*a subdivision*) of Ûṟṟukkâṭṭu-kôṭṭam, (*a district*) of Jayaṅgoṇḍa-Śôḷa-maṇḍalam, being assembled, without a vacancy in the assembly,[7] in the court (*muṟṟam*) of the sacred temple of Viṟṟirund-Âḻvâr in the middle of our village on a Thursday which corresponded to (*the day of*) Tiruvôṇam (Śravaṇa) and to the sixth *tithi* of the first fortnight of the month of Vṛiśchika in this year,[8] ordered (*the following*) writing, while the magistrate (*adhikârin*) Śôḷa-Mûvêndavêḷâr[9] also was walking about.

(L. 4.) Whereas . . . . and ourselves had been unable to pay . . . . which was due from us, the great assembly, [at] the festivals (*on the days*) of Śittirai (*and*) Tiruvôṇam . . . .

No. 78.—Inscription at Perumber.

This inscription (No. 264 of 1901) is engraved on the west wall of a *maṇḍapa* in front of the Tâṇdôṉṟîśvara temple at Perumbêr in the Madurântakam tâluka of the Chingleput district. The ancient name of the temple was Śrîkaraṇîśvara (l. 22), and that of the village was Perumbêṟûr (ll. 22 and 23). From this and other inscriptions we learn that Śrî-Madurântaka-chaturvêdimaṅgalam, which is the modern Madurântakam, formed a separate division of the district of Kaḷattûr-kôṭṭam[10] (l. 21); that Achcharapâkkam (9 miles south-south-west of Madurântakam) was a quarter of it; and that Perumbêṟûr (3 miles south-west of Achcharapâkkam) was a hamlet on the south of it (l. 22).

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[1] Read வ்ருஸ்சிக. [2] Read ஷஷ்டியுந். [3] Read மூர்.

[4] Read ருந்தாழ்வார். [5] Read மூவேந்த.

[6] The historical introduction of this inscription is the same as in No. 64.

[7] See above, p. 57, note 8.

[8] This date regularly corresponds to Thursday, the 7th November A.D. 1073. See the continuation of Professor Kielhorn's paper on "Dates of Chôḷa kings," which will appear in *Ep. Ind.* Vol. VII., date No. 56.

[9] This seems to have been an officer delegated to attend the meeting of the assembly.

[10] See above, p. 113 and note 13.

The date is the 11th year of the reign of Kulôttuṅga I. (l. 20 f.). As stated in the introductory remarks to this chapter (p. 129 f.), the inscription carries the account of the king's achievements as far as the defeat of Vikkalaṉ and the conquest of Gaṅga-maṇḍalam and Śiṅgaṇam. It records that the assembly of Madurântakam remitted the taxes on certain land at Perumbêṟûr in favour of the temple, and breaks off with the signatures of a number of citizens in charge of different portions (*śêri*) of the city, which were named after Chôḷa kings.

To the list of inscriptions opening with புகழ் சூழ்ந்த புணரி on p. 125 f. the following one, which I had overlooked, must be added :—

16. 15th year : Kaḍappêri near Madurântakam, No. 138 of 1896.

Text.

1 ஸ்வஸ்தி ஸ்ரீ [||*] புகழ் சூழ்ந்த [பு]ண[ரி] அகழ் [சூ]ழ்ந்த புவியில்ப்பெ[பான்]னெ[மி]-

2 யளவும் தந் நெமி நடப்ப விள[ங்]கு ஜயமகளை இ[ளங்]கெ[ாப்]பருவத்[து]-

3 ச்சக்கரகொட்டத்து விக்கிரமத்தொழிலால்ப்புதுமணம் புணர்ந்து [1] [ம]துவ-

4 [னை]ாயிட[ம்] [2] வயிராகரத்து வாரி அயில்மு[னைக்]குஞ்சரவ[ா]சர் தஞ்சளமிரிய வா-
ளுறை கழி[த்து]

5 தொள் வ[லி] காயடிக்கி[ர்]த்தியை [3] திறத்திப்பொர்ப்பரி நடாதி வடதி[சை] வா-
கை சூடித்தெ[ன்]-

6 றிசைத்தெமருகமல[ப]பூமகள் பொது[மை]யும் பொ[ன்னி]யாடை [நன்னிலப்பாவை]வ
த[னிமை]-

7 புஜவிர வஞ்து பு[னி]தருதிருமணிமகுட[மு]றி[மை]யிற்[சூ]டி [தன்ன]டியிரண்டுஞ்ட-
மு[டியா]கத்[தொ]-

8 [ன்னி]லவெஞர் சூட [மு]ன[னை மனு]வாறு பெருக [5] கலியாறு வறுப்ப செ-
[ங்கொ]ல் தி[ன]ச-

9 [செ]தாறுஞ்செலல வெண்குடை இருநிலவளாகமெங்க[ணுஞ]்து திருநிெ[லெ]வண்ணி-

10 [ல]ா[தி]கழ ஒருத[னி] மெருவிறபுலி விளையாட வார்கடல் [6] திவாகரதுப்பூபதி-
யர் [வி]டுக [7] கலஞ்செ[ர*]-

11 ரி களிறு [முனை]ற ா[ற]ப [வி]ல[ங்]கிய [செ]தன்னவன் கருங்[லை] ப[ரு]ஞலைதிட-
தன் பொன்னக[ர்]ப்[பு]றதிடைகிட[ப்ப]-

12 வின்ளுள்ப்பிற்[சூ]லபபிறை [8] பொல் [9] திறப்பிழையெனனு[ஞ்]சொல்லெதிர் செ[ாடி]த்ற-
ல்லது தன் னை[க]

13 [விச்சலலெ]திர் [10] கொடா விக்கலன் க[ல்]லகர் [11] நங்கிலி [து]ட[ங்]கி மண[ணூ]ர் [12]
நடுவெண[துங்க]ப[தின]ாய[ள]-

14 [வும்] எங்கணும் பய வெங்களறும் [13] விய [த]ன் [ம]ான[மு]ங்கூறிய [14] விரமுங்-
கிடப்ப [எ]றின ம[லை]களு[மு]-

15 [த]த நெளிப[பலி]றிங நதிக[ளு]ஞ்சமுன்றுடை[ட]கொட விழுங கடலுஞலைவிரி[த]-
லமரக்குடதிை[ச]-

16 தன்ற[ளு]க[ஞு த]ா[னு]ஞா[னை]யும் ப[ன்]ளுளிய [ப]லபல முதகுப்பயத்[செ]த-
[தி]ர [15] மாறிய ஜய[ப்]-

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[1] Read மத.
[2] Read யிட்டம்.
[3] Read கிர்த்தியை.
[4] Read புனிதத்திரு.
[5] Read பெருக.
[6] Read திவா.
[7] Read விடுத்த.
[8] Read குலப்பிறை.
[9] Read யெனனுஞ்.
[10] Read விலவெதிர்.
[11] Read கலைஞர்.
[12] Read மணலூர்.
[13] Read களிறும.
[14] Read வீர.
[15] Read முதகும படமதெதிர்.

17 பெருஞ்[சு]வ[ம்] பழி[யு]கந்து கூடுத புகழ்[ன்] செ[ல]வியும் வா[ள]ாமிட[1] மட-
டையரிடமுமிளா[து][2] கு[டு]-

18 த வெ[ங்கரி நிரை]ாயு[ங்]சக்கமண்டலமுஞ்சிக்க[ணன்]எ[ன]்[னு]ம்[3] பாணியிரண்-
டு[ம் ஒருவினை]ச கை[க்]-

19 கொண்[டா]ர[முஞ்]ருப்புயதலங்க[ளு]ம் பொல் [4]விரமுஞ்சியாகமும் விளங்கப்பார[மி-
னை]ச மெவல[ர் வ]-

20 [ண]ங்க [5][விற்றி]ருக்க[ரு]ளிய கொவிராஜகெசரிவந்ரா[ன] உ[டை]யார் ஸ்ரீகுலொ[த]்-
துங்கசொழதேவற்கு [ய]ாண்டு பதிநொன்று-

21 வது ||— ஜயங்கொண்டசொழமண்டலத்து க[ள]த்தூர்க்கொட்டத்து தநியூர்[6] ஸ்ரீம-
துராந்தக[ச]துர்வே[தி]மங்க[ல]த்து பெ[ரு*]-

22 ருங்குறிஸ[பை]யொம் எழுத்து [|*] [7]நமூர்த்தெற்கிடாகை பெ[ரு]ம்பெறூரில்
[8]ஸ்ரீகர[ணி]ஸ்வரமுடை[ய] மஹாதேவர் கா[ணி]ய[ான*]

23 [இறை]ய[லி]லம் பெரும்பெ[றூ]ர் ஸ்ரீகுந்தபுரவாயகாலுக்கு வ]ட[க்கு] முதற்க-
ண்ணாற்று மதுராந்தக[வ]திக்கு கிழக்கு [9][மூ]ன்றும் [ச]திரம் ட[ா]ட[க][ம் எ*]-

24 [ட்]டும் காலாஞ்ச[தி]ர[மு] க . [ழ] . . [ம்][10] [|*] இரண்டாங்க[ண்ணா]ற்று
[இவ்வதிக்கு கிழக்கு [9]மூன்றுஞ்சதிரம்] பாடகம் எட்டும காலாஞ்சதிரம் பாட-
கம் எழு[ம்]

25 [ஐ]ஞ்சாஞ்சதிர[ம்] பாடகமெலெகாலில் வடக்[கு]டய் பாடகமூன்றும்[9] [|*] [9]மூன்-
றுங்கண்ணா[ற்]று இவ்[வதி]க்கு கிழக்கு காலாஞ்சதிரத்து வடக்[க]டய்ப்பா[ட]-

26 [க]ம் இரண்டே காலும் [|*] ஆகப்பாடகம் முப்பத்திரண்டே க[ா]லிநாற்பொ[ன்]
பதிகொருகழஞ்செ மு[க்]ாலெ மஞ்சாடியுமிரண்டு [மா]வும் [|*] கொயிலில்
தெ[த]-[11]

27 [ற்]கு எழுமாவ[ன]ா எ[ற்றி] பொந் ப[ன்னி]ருக[ழ]ஞ்சு[ம்] இ[த்*]தெவற்கு
இறை[றயி]லியாக வக்ராதித்தவ[னா] இ[றையிலிய]ாகக[ல்]லி[லும்] செம்பி[லு]ம்
வெட்டுவித்[து த]-

28 காளகூடவர்களா[க]வு[ம்*] அநசாயமகண்மை கொளாதொமாகவும் குடுத்தொம் பெ-
ருங்குறிஸ[பை]ய[ொ]ம் [|*] ப[ணி]த்தார் ஸ்ரீமதுராந்தகச்செரி இர-

29 [ா]யூர் சொட்டை கொவிந்தபட்டரும் [12]சி[ப]ராந்தகச்செரி உழப்புட்டூரு[13] குந்ற-
கா[ளி] வெங்(ட)யாஜியாரும் ஸ்ரீஇருமுடி[சொ]ழச்செரி கம்பூர் காட்டுகை நா-
ராய[ண] க்ரமவி-

30 [த்தரு]ம் ஸ்ரீசிங்களாந்[க]ச்செரி அரணைப்புறத்து ஸ்ரீக்ருஷ்ணபட்டரும் [4]ஸ்ரீவிரசொழ-
ச்செரி பிப்பிளை நார[ா]ய[ண]பட்டஸ்ர[ொக்ரது]வாஜபெ[ய*]யாஜியாரும் ஸ்ரீ-
கொ[த] . . . .

TRANSLATION.

(Line 1.) Hail! Prosperity! While the wheel of his (*authority*) went as far as the golden circle (*i.e.* Mount Mêru) on the earth, which was surrounded by the moat of the sea, that was (*again*) surrounded by (*his*) fame, (*the king*) newly wedded, in the time (*when he was still*) heir-apparent, the brilliant goddess of Victory at Śakkarakôṭṭam by deeds of valour and seized a herd of mountains of rut (*i.e.* rutting elephants) at Vayirâgaram.

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[1] Read வாளாரொண்கண்.
[2] Read நீட்டமுமீளாது.
[3] Read சிங்கணனென்னும்.
[4] Read வீர.
[5] Read வீற்றி.
[6] Read தனியூர்.
[7] Read நம்மூர்.
[8] Read கரணீஸ்வர.
[9] Read அடை.
[10] Read கீழெழுநாலும் (?).
[11] Read இதற்கு.
[12] Read சீ.
[13] Read ரே.

(L. 4.) (*He*) unsheathed (*his*) sword, showed the strength of (*his*) arm, established (*his*) fame, and spurred (*his*) war-steed, so that the army of the king of Kuntaḷa, (*whose spear had*) a sharp point, retreated.

(L. 5.) Having put on the garland of (*the victory over*) the Northern region, (*he*) came to put a stop to the prostitution of the goddess with the sweet and excellent lotus-flower (*i.e.* Lakshmî) of the Southern region and to the loneliness of the goddess of the good country whose garment is the Poṉṉi, and put on by right (*of inheritance*) the pure royal crown of jewels, while the kings of the old earth bore his two feet (*on their heads*) as a large crown.

(L. 8.) The river (*of the rules*) of the ancient king Manu swelled, (*and*) the river (*of the sins*) of the Kali (*age*) dried up. (*His*) sceptre swayed over every region; the heavenly white light of (*his*) white parasol shone everywhere (*on*) the circle of the great earth; (*and his*) tiger(*-banner*) fluttered unrivalled on the Mêru (*mountain*).

(L. 10.) (*Before him*) stood a row of elephants showering jewels, which were presented by the kings of remote islands whose girdle is the sea.

(L. 11.) The excellent head of the refractory king of the South (*i.e.* the Pâṇḍya) lay outside his (*viz.* Kulôttuṅga's) beautiful city, being pecked by kites.

(L. 12.) Not only did the speech (*of* Vikkalaṉ):—"After this day a permanent blemish (*will attach to* Kulôttuṅga), as (*to*) the crescent (*which is the origin*) of (*his*) family,"[1]—turn out wrong, but the bow (*in*) the hand of Vikkalaṉ was not (*even*) bent against (*the enemy*).

(L. 13.) Everywhere from Naṅgili of rocky roads—with Maṇalûr in the middle—to the Tuṅgabhadrâ, there were lying low the dead (*bodies of his*) furious elephants, his lost pride and (*his*) boasted valour.

(L. 14.) The very mountains which (*he*) ascended bent their backs; the very rivers into which (*he*) descended eddied and breached (*the banks*) in their course; (*and*) the very sea into which (*he*) plunged became troubled and agitated.

(L. 15.) (*The* Chôḷa *king*) seized simultaneously the two countries called Gaṅga-maṇḍalam and Śiṅgaṇam, troops of furious elephants which had been irretrievably abandoned (*by the enemy*), crowds of women, (*the angles of*) whose beautiful eyes were as pointed as daggers, the goddess of Fame, who gladly brought disgrace (*on* Vikkalaṉ), and the great goddess of Victory, who changed to the opposite (*side*) and caused (Vikkalaṉ) himself, who was desirous of the rule over the Western region, and (*his*) army to turn their backs again and again on many days.

(L. 19.) (*He*) was pleased to be seated (*on the throne*), while (*his*) valour and liberality shone like (*his*) necklace and (*like*) the flower-garland on (*his*) royal shoulders, (*and*) while (*all his*) enemies prostrated themselves on the ground.

(L. 20.) In the eleventh year (*of the reign*) of this king Râjakêsarivarman, *alias* the lord Śrî-Kulôttuṅga-Śôḻadêva.

(L. 21.) The writing of us, the great assembly[2] of Śrî-Madurântaka-chaturvêdi-maṅgalam, an independent village[3] in Kaḷattûr-kôṭṭam, (*a district*) of Jayaṅgoṇḍa-Śôḻa-maṇḍalam.

(L. 22.) We, the great assembly, have granted that (*the following*) tax-paying land, which is the property (*kâṇi*) of (*the god*) Mahâdêva of the Śrîkaraṇîśvara (*temple*)

[1] See above, p. 147, notes 1 and 2.

[2] The two terms *kuri* and *sabhai* appear to be synonymous; see above, p. 17, note 3.

[3] On *taniyûr* see above, p. 3, note 7.

in Perumbêrûr, a hamlet in the south of our village, shall be caused to be engraved on stone and on copper *(as belonging)* to this god *(and)* as free from taxes as long as the moon and the sun shall last, and that we shall not levy (on it the taxes called) *antarâya*[1] (and) *maganmai*:[2] — Eight *pâdagam*[3] (of) the third square to the east of the *Madurântaka* road in the first *kaṇâṟu*[4] to the north [of the *Śrîkrishṇapura* channel] *(at)* Perumbêrûr, [and four *(pâdagam)* on the east] of the fourth square. Eight *pâdagam* (of) [the third square to the east of the same road] in the second *kaṇâṟu*, seven *pâdagam* (of) the fourth square, and three *pâdagam* on the northern side of the four *pâdagam* on the west *(of)* the fifth square. Two and a quarter *pâdagam* on the northern side of the fourth square to the east of the same road in the third *kaṇâṟu*. Altogether, thirty-two and a quarter *pâdagam* *(The tax due)* on *(this land is)* eleven and three quarters *kalañju* and one and two tenths[5] *mañjâḍi* of gold.[6] Having added to this *(sum)* from the temple *(funds)* seven tenths and one twentieth *(mañjâḍi)*, (the total is) twelve *kalañju* of gold.[7]

(L. 28.) *(The above)* was ordered by Śoṭṭai[8] Gôvindabhaṭṭar of Irâyûr,[9] *(in charge of)* Śrî-Madurântakachchêri; Kuṉṟakâḷi Sômayâjiyâr of Uṟuppuṭṭûr,[10] *(in charge of)* Śrî-Parântakachchêri; Kâṭṭugai Nârâyaṇa-Kramavittar of Nambûr, *(in charge of)* Śrî-Irumuḍi-Sôḻachchêri; Śrîkrishṇabhaṭṭar of Araṇaippuṟam,[11] *(in charge of)* Śrî-Siṁhaḷântakachchêri; Nârâyaṇabhaṭṭa-Sarvakratuvâjapê[ya]yâjiyâr of Pippirai, *(in charge of)* Śrî-Vîra-Sôḻachchêri . . . .

POSTSCRIPT.

Before concluding this chapter on the inscriptions of Kulôttuṅga I. I have to make some additional remarks on the names of his queens.[12] In the introduction to the inscriptions of his son Vikrama-Chôḻa (page 182 below) it will be shown that the official title of the chief queen is often mentioned twice— first in connection with her proper name, and a second time immediately before the name of the king himself, with whom she is stated to be seated on the throne. If we re-examine the inscriptions of Kulôttuṅga I. in the light of this observation, we find that, in an inscription of his 26th year (No. 72 above), there are mentioned (1) Dînachintâmaṇi with the title Bhuvanamuḻududaiyâḷ, (2) Êḻiśai-Vallabhî with the title Êḻulagamudaiyâḷ, (3) Tyâgavallî with the title Ulagudaiyâḷ, and (4) once more Bhuvanamuḻududaiyâḷ *(i e.* Dînachintâmaṇi) as seated on the throne with the king. In two inscriptions of the 30th and 42nd years (Nos. 73 and 75 above) the order is (1) Tyâgavallî Avanimuḻududaiyâḷ, (2) Êḻiśai-Vallabhî Êḻulagudaiyâḷ or Êḻulagamudaiyâḷ, and

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[1] See above, p. 162, note 7.

[2] With *maganmai*, 'the daughtership,' compare the similar term *magaṇmai*, 'the sonship,' in No. 57 above, text line 9.

[3] This is evidently the name of a land measure.

[4] For *śadiram*, 'a square,' and *kaṇṇâṟu* or *kaṇâṟu* see above, p. 154 and note 7.

[5] See above, Vol II. p. 36, note 1.

[6] This sum must have been paid to the assembly by a person whose name does not occur in the preserved portion of the inscription.

[7] This total is wrong and seems to have been arrived at by adding further $3\frac{1}{20}$ *mañjâḍi* for rounding.

[8] According to the *Guruparamparâprabhâva* this was the name of the family of the Vaishṇava *âchârya* Nâdamuni.

[9] The same place is mentioned in Nos. 29, 31, 32, 35 and 38 above.

[10] See above, p. 168 and note 4.

[11] The same place is mentioned in Nos. 30, 31, 32, 35 and 36 above.

[12] See above, pp. 131, 156 and 159.

(3) again Avanimuludaiyâl (*i.e.* Tyâgavallî). In two inscriptions of the 45th and 47th years[1] we have (1) Tyâgavallî Ulagudaiyâl and (2) Êlisai-Vallabhî Êlulagamudaiyâl, and No. 76 adds Ulagumudaiyâl (*i.e.* Tyâgavallî) a second time. It follows from these references that in A.D. 1095–96 Dinachintâmani occupied the place of chief queen, while Êlisai-Vallabhi and Tyâgavallî were the second and third queens. In A.D. 1099–1100 Dinachintâmani had died, Tyâgavallî had been made chief queen, and Êlisai-Vallabhî remained second queen. This arrangement was still in force in A.D. 1116–17 (No. 76 above). It follows further that the title Ulagudaiyâl, which occurs in inscriptions of A.D. 1114–15 to 1117–18,[2] must be referred to Tyâgavallî. The title Bhuvanamuludaiyâl or Avanimuludaiyâl, which is found in numerous inscriptions between A.D. 1072–73 (No. 67 above) and A.D. 1118–19,[3] was first borne by Dînachintâmani (No. 72 above) and afterwards, besides the title Ulagudaiyâl, by Tyâgavallî (Nos. 73 and 75 above). Dînachintâmani is perhaps identical with the Madhurântakî of the Chellûr and Pithâpuram plates of Vîra-Chôda,[4] which are dated in A.D. 1090–91 and 1092–93, respectively.[5] It may be noted in passing that the Tamil poem *Kaliṅgattu-Parani* must have been composed later than A.D. 1095–96, because in this year Dînachintâmani was still alive, while the poem already mentions Tyâgavallî as chief queen.[6]

VII.—INSCRIPTIONS OF VIKRAMA-CHOLA.

The following is a list of the inscriptions of Vikrama-Chôla, the son and successor of Kulôttunga I., which have been copied so far.

I. Tamil inscriptions opening with the words பூமாலை மிடைந்து.

1. 4th year: Tanjore, above, Vol. II. No. 68.
2. Do. Manimangalam, No. 33 above.
3. Do. Tiruvidaimarudûr, No. 138 of 1895.[7]
4. 5th year: Tiruvengâdu, No. 121 of 1896.[8]
5. Do. Tiruvârûr, No. 164 of 1894.[9]
6. 7th year: Tiruvidaimarudûr, No. 139 of 1895.
7. 8th year: Tiruvottûr, No. 88 of 1900.
8. 11th year: Âlangudi, No. 165 of 1894.
9. 15th year: Tirumalavâdi, No. 79 below.

II. Tamil inscriptions opening with the words பூமாது புணர.

1. 5th year: Tiruvidaimarudûr, No. 130 of 1895.
2. 6th year: Madurântakam, No. 128 of 1896.
3. Do. Achcharapâkkam, No. 257 of 1901.
4. 7th year: Tiruvottûr, No. 87 of 1900.
5. Do. Achcharapâkkam, No. 258 of 1901.
6. 9th year: Conjeeveram, No. 80 below.

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[1] The unpublished Âlangudi inscription (No. 44 of 1891) and No. 76 above.

[2] Above, p. 126, clause VIII. Nos. 22, 23, 24 and 26.

[3] An inscription at Achcharapâkkam, No. 34 of the list on page 172 above.

[4] See above, p. 131, note 13.

[5] See *Ep. Ind.* Vol. VI p. 335.

[6] *Kalingattu-Parani*, x. 55; *Ind. Ant.* Vol. XIX. p. 333.

[7] *Ep. Ind.* Vol. IV p. 263, No. 21, and Vol. VII p. 3.

[8] *Ep. Ind.* Vol. IV. p. 263, No. 22, and Vol. VII p. 3.

[9] Above, Vol. II. p. 309; *Ep. Ind.* Vol. IV. p. 73, No. 10, and Vol. VII. p. 3 f.

7. 9th year: Pallâvaram, No. 314 of 1901.
8. Date lost: Pallâvaram, No. 324 of 1901.
9. [9]th year: Madurântakam, No. 263 of 1901.
10. 11th year: Pallâvaram, No. 318 of 1901.
11. 15th year: Uttaramallûr, No. 68 of 1898.
12. [1]xth year: Tillasthânam, No. 30 of 1895.

III. A Tamil inscription without introduction.
11th year: Kôviladi, No. 276 of 1901.[1]

IV. Two Telugu inscriptions.
1. Śaka-Saṁvat 1049: Chêbrôlu.[2]
2. Śaka-Saṁvat 1054: Nidubrôlu.[3]

V. A Sanskrit inscription at Śevilimêḍu: 16th year.

The Chellûr plates of Kulôttuṅga-Chôḍa II.[5] and the Piṭhâpuram inscription of Mallapadêva[6] state that Vikrama-Chôḍa was the son and successor of the Eastern Châlukya king Kulôttuṅga-Chôḍa I. or Râjêndra-Chôḍa (II.). The Piṭhâpuram inscription adds that he bore the surname Tyâgasamudra, that he went to govern the Chôḍa country, and that after his departure the country of Vêṅgî became devoid of a ruler. On the strength of these statements I have identified Vikrama-Chôḍa with the hero of the *Vikkirama-Śôḷaṉ-Ulâ*, in which his surname Tyâgasamudra occurs, and with the Chôḷa king Parakêsarivarman, *alias* Vikrama-Chôḷadêva, whose inscriptions inform us that he originally resided in the Vêṅgai country and that he left it to ascend the Chôla throne.[7] The newly discovered Ṭêki plates show that Vikrama-Chôḍa was not, as was hitherto believed,[8] the eldest son of Kulôttuṅga I., but a younger brother of Vîra-Chôḍa, the third son of Kulôttuṅga I.[9] As the two copper-plate grants which mention Madhurântakî[10] do not contain the name of Vikrama-Chôḍa, it remains doubtful whether his mother was Madhurântakî or another of the queens of Kulôttuṅga I.[11] and, if the former should be the case, whether he came next to Vîra-Chôḍa in seniority or was another of the four younger sons of Madhurântakî.[12]

The Tamil inscriptions of Vikrama-Chôḷa state that he left the North for the South and was crowned as Chôḷa king.[13] Professor Kielhorn's calculations of the dates of his inscriptions in the Tamil and Telugu countries show that his coronation took place on (approximately) the 29th June A.D. 1118.[14] Guided by his Tamil inscriptions, we can distinguish three periods in the career of Vikrama-Chôḷa. The first of these was his expedition into the Kaliṅga country, which is mentioned in the first place in his Tamil inscriptions. On this

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[1] *Ep. Ind.* Vol. VII. p. 4, No. 58.
[2] *Ep. Ind.* Vol. VI. p. 223 ff. and p. 280, No. 42.
[3] *Ibid* p. 281, No. 43, and Vol. VII. p. 5.
[4] *Ep. Ind* Vol. VI. p. 227 ff. and p. 279, No. 41; and Vol. VII. p. 3.
[5] *Ind. Ant.* Vol. XIV. p. 55.
[6] *Ep. Ind.* Vol. IV. p. 241.
[7] Above, Vol. II. p. 308 f.
[8] Above, Vol. I. p. 32, Vol. III. p. 131, and *Ind. Ant.* Vol. XX. p. 282 f.
[9] *Ep. Ind.* Vol. VI. p. 335.
[10] Above, Vol I. No. 39, verse 12, and *Ep. Ind.* Vol. V. No. 10, verse 11.
[11] See p. 177 above, and *Ep. Ind.* Vol. VI. p. 344, verse 11.
[12] Above, Vol. I. No. 39, verse 13, and *Ep. Ind.* Vol. V. No. 10, verse 12.
[13] Above, Vol. II. p. 308, and below, No. 79, ll. 9-12
[14] *Ep. Ind.* Vol. VII. p. 5.

occasion he defeated the Telinga or Telunga Bhîma of Kuḷam,[1] who was apparently one of the Nâyakas of Ellore.[2] The Kalinga war is also referred to in the inscriptions beginning with பூமாது புணர[3] and in the *Vikkirama-Śôḷaṉ-Ulâ.*[4] The *Kulôttuṅga-Śôḷaṉ-Ulâ*, an unpublished poem in honour of Kulôttuṅga II., states that Akaḷaṅkaṉ (*i.e.* Vikrama-Chôḷa), the son of Śuṅgandavirttôṉ[5] (*i.e.* Kulôttuṅga I.), "accepted (from the author) the great poem (*paraṇi*) about Kaliṅga."[6] This is a distinct reference to the historical poem *Kaliṅgattu-Paraṇi*, which describes the conquest of Kaliṅga by Kulôttuṅga I. As Vikrama-Chôḷa's inscriptions place the Kaliṅga war not only before his coronation in A D. 1118, but before his stay in Vêṅgî, it must have taken place before the end of the reign of his father Kulôttuṅga I.[7] and is perhaps identical with that expedition into Kaliṅga, which is ascribed to Kulôttuṅga I. himself in his inscriptions and in the *Kaliṅgattu-Paraṇi*. This expedition seems to have taken place before the 26th year of the reign of Kulôttuṅga I., *i.e.* A.D. 1095–96.[8]

The second period in Vikrama-Chôḷa's career is marked in his inscriptions by the statement that he stayed for some time in the Vêṅgai-maṇḍalam and conquered the Northern region. The Piṭhâpuram inscription of Mallapadêva alludes to the same event in stating that he ruled over Vêṅgî before he went to govern the Chôḍa country. Dr. Fleet has already concluded from this that he must have held the office of viceroy of Vêṅgî in succession of his brother Vîra-Chôḍa.[10] On the strength of the new materials which are now available, it may be added that the period of his viceroyalty probably extended to the date of his coronation in A.D. 1118, and that it cannot have commenced before A.D. 1092–93, the latest known date of his elder brother Vîra-Chôḍa.[11] The statement of the Piṭhâpuram inscription of Mallapadêva that, after the departure of Vikrama-Chôla to the Chôḷa country, the country of Vêṅgî became devoid of a ruler suggests that his absence resulted in political troubles. The Piṭhâpuram inscription of Pṛithvîśvara reports that Kulôttuṅga I. bestowed the Vêṅgî sixteen-thousand on "his adopted son" Chôḍa of Velanâṇḍu.[12] An inscription of this chief at Drâkshârâma shows that in A.D. 1120–21 he was a vassal of the Western Châlukya king Vikramâditya VI.[13] It may be concluded from these two statements that, when Vikrama-Chôḷa went to the South, Kulôttuṅga I. entrusted Vêṅgî to Chôḍa of Velanâṇḍu, but that the latter became a dependent of Vikramâditya VI. who took advantage of Vikrama-Chôḷa's absence in the Chôḷa country as co-regent of his father and of the subsequent death of Kulôttuṅga I. for conquering the Vêṅgî province. The inscriptions of Vikramâditya VI. at Drâkshârâma range from A.D. 1120–21[14] to 1123–24.[15] Shortly after, Vikrama-Chôḷa must have re-conquered his northern dominions. For, two inscriptions of his reign at Chêbrôlu and Niḍubrôlu are dated in A.D. 1127 and 1135.[16]

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[1] Above, Vol. II. p. 311; Vol. III. No. 33, l. 5, and No. 79, l. 8.

[2] See above, Vol. II. p. 308.

[3] No. 80 below, l. 1.

[4] I owe this reference to Mr. Venkayya, who in his MS. copy of the poem found the passage கலிங்கங்களேழினையும் போய்க்கொண்ட தானைத்தியாகசமுத்திரமே; "Tyâgasamudra whose army went and conquered the seven Kaliṅgas."

[5] On this surname see p. 131 above.

[6] In Mr. Venkayya's MS. copy this passage runs கலிங்கப்பெரும்பரணி கொண்ட பெருமான்.

[7] See p. 131 above.

[8] See p. 130 above, and *Ind. Ant.* Vol. XIX. p. 338.

[9] *Ep. Ind.* Vol IV. No. 33, verse 24.

[10] *Ind. Ant.* Vol. XX. p. 282.

[11] See *Ep. Ind.* Vol. VI. p. 335.

[12] *Ep. Ind.* Vol. IV. p. 50.

[13] *Ibid.* p. 37 f.

[14] Nos. 345 and 393 of 1893.

[15] No. 359 of 1893.

[16] See above, p. 179, notes 2 and 3.

The third important point in Vikrama-Chôḷa's life is the date of his coronation as Chôḷa king or, apparently, as co-regent of his father Kulôttuṅga I., which according to Professor Kielhorn took place on (approximately) the 29th June A.D. 1118.[1] In the Pithâpuram inscription of Mallapadêva this event is referred to by the statement that "he went to protect the Chôḍa-maṇḍala."[2] The Tanjore inscription of his 4th year uses in this connection a passage which is taken over from the inscriptions of Kulôttuṅga I.[3] Other inscriptions say that he went from the Northern to the Southern region, adopted the crest of the tiger, and put on the hereditary crown.[4] In the introductory remarks to the inscriptions of Kulôttuṅga I. I stated that his reign must have ended about A.D. 1119. Hence he appears to have died shortly after the date of Vikrama-Chôḷa's coronation.

The Chellûr plates of Kulôttuṅga II. assign only 15 years to the reign of Vikrama-Chôḷa.[5] But an inscription at Śevilimêḍu belongs to his 16th year,[6] and one of the 17th year at Nidubrôlu, as calculated by Professor Kielhorn, is dated on the 18th April A.D. 1135.[7] The Chellûr plates of Vikrama-Chôḷa's successor Kulôttuṅga-Chôḍa II. are dated at an equinox in Śaka-Saṁvat 1056, which would *primâ facie* correspond to A.D. 1133 or 1134 ; but Professor Kielhorn has shown that Śaka-Saṁvat 1056 is an error of the composer of the inscription for Śaka-Saṁvat 1065, and that the date corresponds to the 24th March A.D. 1143.[8]

Parakêsarivarman, *alias* Vikrama-Chôḷadêva, had the surname Tyâgasamudra, 'the ocean of liberality,' which occurs in the Pithâpuram inscription of Mallapadêva[9] and in the *Vikkirama-Śôḻan-Ulâ*.[10] The Śevilimêḍu inscription of the 16th April A.D. 1134[11] contains the synonymous surname Tyâgavârâkara and another, *viz.* Akaḷaṅka, 'the spotless one.'[12] The latter is employed for Vikrama-Chôḷa in the *Kulôttuṅga-Śôḻan-Ulâ*.[13] As Mr. Venkayya informs me, it also occurs twice in the *Kaliṅgattu-Paraṇi* (ix. verses 7 and 16), where it is doubtful whether Kulôttuṅga I. or Vikrama-Chôḷa is meant by it. In a Telugu inscription at Chêbrôlu, Vikrama-Chôḷa assumes the same *birudas* which had been borne by his father.[14] He also inherited from the latter the title *Tribhuvana-chakravartin*,[15] which is prefixed to his name in all his Telugu and Tamil inscriptions, with the exception of an inscription of the 5th year (No. 130 of 1895), where he is called *Uḍaiyâr*, and of two inscriptions of the 7th and 14th years (Nos. 258 and 318 of 1901), where he is styled *Chakravartin*.

Of the inscriptions opening with பூமாது புணர those of the 5th to 9th years[16] mention as Vikrama-Chôḷa's queen Mukkôkkiḻânaḍigaḷ, and those of the 9th to 15th years[17] Tribhuvanamuḻududaiyâḷ. Hence Mukkôkkiḻânaḍigaḷ must have died in the course of the 9th year, *i.e.* A.D. 1126–27. The inscriptions beginning with பூமாலை மிடைக்து corroborate this fact. For, those of the 4th to 8th years[18] mention as his chief queen Mukkôkkiḻânaḍi

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[1] See above, p. 179, note 14.

[2] *Ep. Ind.* Vol. IV. No. 33, verse 24.

[3] See above, Vol. II. p. 308 and note 4.

[4] Below, No. 79, ll. 9–12.

[5] *Ind. Ant.* Vol. XIV. p. 55.

[6] See above, p. 179 and note 4.

[7] See above, p. 179, note 3.

[8] *Ep. Ind.* Vol. VII. p. 9 f.

[9] *Ep. Ind.* Vol. IV. No. 33, verse 24.

[10] Above, Vol. II. p. 309 and note 1 ; and Vol. III. p. 180, note 4.

[11] See above, p. 179, note 4.

[12] *Ep. Ind.* Vol. VI. p. 229, verse 1.

[13] See page 180 above.

[14] *Ep. Ind.* Vol. VI. pp. 224 and 227.

[15] See p. 131 above.

[16] Nos. 1–8 of clause II. on p. 178 f. above.

[17] Nos. 9–12 on p. 179 above.

[18] Nos. 1–7 of clause I on p. 178 above.

and as his favourite[1] Tyâgapatâkâ, surnamed Tribhuvanamuḻududaiyâḷ, and five of them (Nos. 3–7) state besides that Mukkôkkiḻânadigaḷ shared his throne. In those of the 11th and 15th years[2] she is not named any more, but Tyâgapatâkâ, surnamed Tribhuvanamuḻududaiyâḷ, is mentioned in the first place, next to her Dharaṇimuḻududaiyâḷ, and at the end Tribhuvanamuḻududaiyâḷ (*i.e.* Tyâgapatâkâ) is stated to have shared his throne. This shows that she succeeded the defunct Mukkôkkiḻânadigaḷ as chief queen, while for herself a fresh substitute was appointed in Dharaṇimuḻududaiyâḷ.

No. 79.—Inscription at Tirumalavadi.

This inscription (No. 82 of 1895) is engraved on the south wall of the second *prâkâra* of the Vaidyanâtha temple at Tirumalavâḍi in the Uḍaiyârpâḷaiyam tâluka of the Trichinopoly district.[3] The village is mentioned as Maḻapâḍi in Tiruñâṉasambandar's *Dêvâram* and as Tirumaḻuvâḍi in the subjoined inscription (l. 38 f.).

The inscription is dated in the 15th year of the reign of Parakêsarivarman, *alias* Vikrama-Chôḷadêva (l. 36 f.). The introduction, like that of the Tanjore inscription,[4] records that the king defeated the Teluṅga Bhîma at Kuḷam and burnt the country of Kaliṅga (l. 8), stayed in Vêṅgai-maṇḍalam (l. 9), conquered the North, and then proceeded to the South, where he crowned himself (as Chôḷa king).[5]

In the tenth year of his reign (l. 15) he made valuable gifts to the temple of his family god at Chidambaram. At the end of the passage describing these gifts mention is made of the very day of these donations :— Sunday, the day of Hasta and the thirteenth *tithi* of the bright fortnight of Śittirai in the tenth year of his reign (l. 24 f.). According to Professor Kielhorn's calculation this date corresponds to Sunday, the 15th April A.D. 1128, on which day, however, the *nakshatra* was Chitrâ, not Hasta.[6]

The end of the historical introduction gives the names of two queens, *viz.* Tyâgapatâkâ (l. 31), surnamed Tribhuvanamuḻududaiyâḷ (ll. 32 and 36), and Dharaṇimuḻududaiyâḷ (l. 35).

Text.

1 ஸ்வஸ்தி ஸ்ரீ [||*] [பூ]மாலை [மிடை]ந்து பொங்மா-

2 லை திகழப்ப[ா][மா*]லை மலிந்த பருமணித்திரள் புயத்திரு-

3 நிலமடந்தையொடு ஜெயமகளிருப்பதகநவொ[7]

4 மார்வக்[த]நெதகப்[ெ]பற்றுத்திருமகளொருதநியிருப்ப[க்]-

5 கலைமக[ள்] சொற்றிறம் புணர்ந்த சுறபி[னள]ாகி விருப்பொடு ந[ா]-

6 வகத்[தி]ருப்[ப தி]செ[த]ாறுந்தி[கி]ர்யொடு செஙகொல் நடப்ப அகிலபுவநமுங்க-
[வி][ப்*]-

7 பதொ[ா]புதுமதி [ெ]பால் வெண்குடை மிமிசை[8] திழற்ற கருங்கலியொளித்து
வந்பிலத்திடை[க]-

8 [கி]டப்பகுச[ள]த்திடைத்தெலுங்கவீமக் விலங்கலமிசையேறவுங்கலிங்கபூமியெக்க[ந
ெ]லை-

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[1] Compare above, Vol. II. p. 309.

[2] Nos. 8 and 9 of clause I. on p. 178 above.

[3] See Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 266.

[4] Above, Vol. II. No. 68.

[5] The Chôḷa kingdom is here alluded to by the mention of the tiger-crest (l. 11), and in the Tanjore inscription by that of the Kâvêri.

[6] *Ep. Ind.* Vol. VII. p. 5, No. 59.

[7] Three other inscriptions read தனதாகா.

[8] Read மீமிசை.

9 ரி பருக[வு]ம் [ஐ]ம்படை[ப்]பருவத்த வெம்படை [த]ாங[கி](யு[ம்]) வெங்கை-
மண்டலத்தா[ங்கிரு]ந்[த]து [வ]ட-

10 திசை[வடி]பபடுத்தருளி தெந்திசைத்தருமமு[ந்]தல[மு]ந்தாணமுந்தழைப்ப வேத-
[மு]ம் மெ[ய]-

11 மெய்[மா]தியுகம் போலத்தலைத்தலைச்சிறப்ப [வ]ந்[த]ரு[ளி] வெற்ச[ரு]ம்[1] பொற்-
புலியாணை பார்த்திவ[ர்] சூட க்கெ[ல]-

12 றமணி ம[கு]டம் முறைமையிற்சூடி [2] மந்நுயிறக்கெல்லாமிந்[னு]யிர்தாய்[3] போலத்-
தகவொளி[4] பரபபித[த]நத்[த]நி[5] ப[ா]-

13 ர்த்து ம[ண்] முழுதுங்களிபப மநு நெறி வளர்த்து தந் கொ[ா]பிறகொற்றவா-
சல் புறத்து மணி டாவொடுங்க முர[சு]-

14 [கண்] மு[ழங்]க விசையமும் புகழும் மென்மேலோங்[க] வாழி வாழி இம்-
[ம]ந்நிலங்காக்கத்திருமணிப்பொற[ரு]-

15 [ட்]டெ[டு]த்து பத்தாண்டு [வ]ருதிமுற[6] மூன்றே மகதவா சுமந்து [தி]றெற [தி]-
சைத்துச்சொரிந்த செ-

16 ம்பொற்குவையால் [தந் குல]நாயகந் தாண்டவம் பயிலுஞ்செம்பொநம்பலஞ்-
சூழ் திருமா-

17 ளிகையும் கோபுரவாசல் கூடசாலைகளும் உலகு வலங்கொணடொளி விளங்கு
நெயிக்கு-

18 லவ[ெ]ள உதயகுன்றமொடு நின்றெனப்பசும்பொந் மெ[ய்*]ந்து [ப]லி வளர்
[பீ]டமும் விசும்பொ[ளி]

19 தழை[ழ]ப்ப விளங்கு பொந் மெ[ய்*]ந்து இருநிலந்தழைப்ப இ[ன]ெ[ம]ய]வர் க-
[ளி]பப பெரிய திருநாள பெரும்

20 பெ[ய]ர் [வி]ழாவெ[டு]ம் உபர் [பு]ரட்டாதி உத்திரட்டாதியில் அம்பலத்தினை[ந்]த
அற்[பு]தக்கூத்தா இந்-

21 [பர்] வாழ எழுந்தருளுவ[த]ற்குத்திருத்தேற்கோயில்[7] செம்பொந் மெ[ய*]ந்து [ப]-
ருந்[தி]ர[ள்] முத்[தி]ந்

22 பயில் வடம் பரபபி நிறைமணி மாளிகை நெடுந்திருவீதி தந திருவளர் பெய-
ரால்செ-

23 ய்[து ச]மை[ெ]மத்தருளி [ஐ*]ம்பொற்குழித்த பரிகலமுதலால் செம்பொறகற்பகத்-
தொடு பரிசி[ந]-

24 [ந]மு[ம்] அளவிலாதன[வ]ளி பெறவமைத்துப்பத்தாமாண்டில் [சித்]திரைத்திங்-
க[ள] அத்த-

25 ம் பெற்ற ஆதித்தவாரத்து[த்]திருவளர் மதியின் தூயொளிப்பக்கத[து] இந்த பல-
வ[ம இ]நிது

26 [ச]மைத்தருளி ஒருதனி [சி]டிக்கிழ்[8] [த]லமுழுதுங்கவிப்பச்செழிய[ர] வெஞ்சுரம்
புக [செ]ரலர் [க]-

27 டல் [புக அழிதரு சிங்க]ண[ர்][9] அ[ஞ்]சி நெ[ஞ்]சலம[ர க]னகர் திசை[ெ]ர[யி]-
ட[க்கந்]தடா வெந்நிட கொங-

28 கரொதுங்க கொங்கணர் சாய [மற்றை]றத்திசை மந்ந-

29 ருந்தநத[ம]க்காணை திருமலர்ச்செ[வடி][10] உரிமை-

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[1] Two other inscriptions read வெலற்கரும் ; read பொற்புலி.

[2] Read மன்னுயிர்.

[3] Read மின்னுயிர்த்தாய.

[4] Five other inscriptions read தண்ணளி or தன்னளி.

[5] Read தனித்தனி.

[6] The Âlaṅguḍi inscription reads வருமுறை.

[7] The Âlaṅguḍi inscription reads தேர்க்கோயில்.

[8] Read நீழற்கீழ்.

[9] Three other inscriptions read சிங்களர்.

[10] Read மலர்ச்சேவடி

30 பிசி[ன*]றஞ்ச ஆங்கவர் [ம]கிழ[ங்]க[ங்]கைகயொப்பாகிய
31 தெரிவையா திலதந்த்ராகபதாகை புரிகுழல் மடப்[பி]-
32 டி புவிதகுணவதிதை திரிபு[வ]ன[மு]ழு[து][டை]யாள் அவர் தி-
33 ருவுளத்தரு[ள்] முழுதுமுடையாளென[வு]டனிருப்ப [1] ஊழி அங்கொடுமாலாக[த்]துப்
34 பிரியா[த]னறுந்திருமகளிருந்ததென மாதர் மட[ம]யில் பூதலத்தருந்ததி அரணிய
35 கற்பிற்காணிமுழுதுடையாளி[வ]ர் திரு[ம]ார்வத்தருளொடு[மி]ருப்பச்செம்பொற் [வீ]-
ர[ஸி]
36 ம்ஹாஸநத்து திரிபுவ[ன]முழுது[டை]யா[ளொ]டும் [2] விறறிருந்த[ரு*]ளிய கொப்பர-
கேசரிவந்மா[ன]
37 திரிபுவநச்சக்ரவர்த்திகள் [3] [ஸ்ரீவி]க்[கி]ரமசொ[ா]ழதே[வ]ற்கு யாண்டு ௰௫ ஆவது
38 திரிபுவநமுழுதுடைவளநாட்டுப்பொய்கைநாட்டு உடையா[ர்] திருமழு-
39 வாடி உடையார் கோயிலில் ஆதிசண்டேஸ்வரதேவர் ஆதேஸம் அரு[ள]ால் இ-
40 [க்]கோயிலில் ஸ்ரீமாஹேஸ்வரரோம் ஸ்ரீகாரியஞ்செய்வாரும் இக்கோயில் [க]ணக்கு
41 கெல்குபைபயுடையாநும் உள்ளிட்ட ஸபாகத்தோம் எழுத்து [||*] இக்[கோ]யிலில்
42 [ஸ்ரீ]கண்டிகேஸ்வரதேவரை எழுந்தருளுவித்த [4] அளளியூருடையார் எச்[சி]ல மண் [5]

. . . .

Translation.

(Line 1.) Hail! Prosperity! (*The king*) was resplendent with golden chains, combined with garlands of flowers. In (*his*) arms, which were covered with large jewels, (*and*) which (*formed the subject of*) a great number of poems, rested the goddess of Victory, along with the goddess of the great Earth. Having obtained as her own (*possession*) (*his*) chest, (*which resembled*) a solid mountain, the goddess of Prosperity exclusively abided (*there*). As a chaste woman that possessed great eloquence, the goddess of Learning resided with delight in (*his*) tongue.

(L. 6.) (*His*) sceptre, along with the wheel (*of his authority*), swayed over all regions. (*His*) white parasol cast its shade on high, like a matchless second moon, overspreading the whole world. The dark Kali (*age*) hid itself and lay in the deep pit.

(L. 8.) In the season of Cupid [6] (*i.e.* in spring) [7] (*he*) grasped the cruel weapon, so that at Kuḷam the Telunga Vîmaṉ (*i.e.* Bhîma) ascended the mountains (*as refuge*), and so that hot fire consumed the country (*bhûmi*) of Kalinga. (*He*) joyfully stayed (*a while*) in the Vêngai-maṇḍalam and was pleased to subdue the Northern region.

(L. 10.) (*He*) was pleased to arrive (*in*) the Southern region, in order that charities, austerities and gifts might prosper (*and*) that the Vêdas and truth might flourish (*in*) every place as (*in*) the first age.

(L. 11.) While (*all other*) kings bore (*on their heads*) the orders (*sealed with the crest*) of the warlike tiger which is hard to conquer, (*he*) put on by right the crown set with jewels.

(L. 12.) Like a sweet dear mother, (*he*) extended his kindness to all living beings and took care of each (*of them*). (*He*) cultivated the path of Manu, so that the whole earth rejoiced.

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[1] Read ஊழியுந்; compare above, p. 157, note 12.

[2] Read வீற்றி.

[3] Read விக்கிரம.

[4] ரு seems to be corrected from ளி.

[5] The remainder of the inscription is lost.

[6] See above, Vol. II. p. 311, note 1.

[7] This explanation is more probable than the one I gave on p. 311 of Vol. II.

(L. 13.) In front of the victorious gate of his palace the tongue of the bell became silent;[1] the drums were sounding; (*and his*) victory and fame rose higher and higher.

(L. 14.) Out of the heap of pure gold which had been brought, piled up (*as*) tribute, and poured out by kings, before there came in due course the year ten (*after the time*) when a gold leaf (*set with*) royal gems was engraved (*with the words*): "May (*the king*) live long (*and*) protect this great earth!"[2]—(*he*) covered (*with*) fine gold the enclosure, the gate towers, halls and buildings surrounding the shrine of pure gold[3] where his family-god (*viz.* Naṭêśa) practises the *tâṇḍava* (dance), as if the splendid circular mountain surrounding the earth were combined with the Eastern mountain; covered (*with*) splendid gold the altar on which offerings abound, so that the light of heaven was reflected (*by it*); covered (*with*) pure gold and adorned with numerous strings of large round pearls the sacred car temple,[4] in order that, conferring long life on the delighted people, the miraculous dancer (*viz.* Naṭêśa) who occupies the (*golden*) hall might be drawn in procession (*at*) the great festival called 'the festival of the great name' (*perum-piyar-viḻâ*) on the great (*days of*) Puraṭṭâdi (*and*) Uttiraṭṭâdi, so as to cause prosperity (*on*) the great earth (*and*) joy to the gods; was pleased to build a long temple street of mansions covered with jewels (?) and called (*it*) after his royal prosperous name; and made numberless splendid *insignia*, beginning with dishes cut of fine gold, together with a Kalpa (*tree*) of pure gold.

(L. 24.) Having been pleased to make gladly many such (*gifts*) in the tenth year (*of his reign*), (*in*) the month Śittirai, on a Sunday which corresponded to Hasta, (*on*) the thirteenth *tithi* of the fortnight of the auspicious waxing moon, (*he*) covered the whole earth under the shade of a single parasol.

(L. 26.) The Śeḻiyas (*i.e.* Pâṇḍyas) entered hot jungles (*as refuge*); the Śêralas (*i.e.* Chêras) entered the sea; the Śiṅgaḷas (*i.e.* Siṁhalas), who deal destruction, became afraid and agitated in mind; the Gaṅgas paid tribute; the Kaṇṇaḍas turned their backs; the Koṅgas retreated; the Koṅkaṇas fled; the kings of all other regions duly worshipped (*his*) royal red lotus-feet as their protection.

(L. 30.) Tyâgapadâgai (*i.e.* Tyâgapatâkâ), the ornament of women, (*who had*) curly hair, (*who possessed the gait of*) a female elephant, a lady of pure virtues, the mistress of all the three worlds (Tribhuvanamuḻuduḍaiyâḷ), dwelt with (*him*) as mistress of the full favour of his royal heart, resembling Gaṅgâ at whom he[5] rejoices.

(L. 33.) Dharaṇimuḻuduḍaiyâḷ (*i.e.* the mistress of the whole earth), the peacock among women, an Arundhatî on earth, a wife adorned with chastity, enjoyed the favour of his royal heart, just as Lakshmî is inseparably clinging to the bosom of Neḍumâl (Vishṇu) to the end of the world.[6]

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[1] See above, Vol. II. p. 311, note 3.

[2] This benediction was apparently engraved on a gold leaf at the time of the king's coronation. Another reference to this custom is found in a rock-inscription at Taṇḍalam near Arkôṇam (*Ep. Ind.* Vol VII. p. 26), which is dated in the tenth year "(from) the year when (the name of) Śatti, the king of the Kâdavas, was entered on a gold leaf (பொற்கொட்டில்பட்ட)."

[3] *Poṉṉambalam* is the Tamil equivalent of the Sanskrit *Kanakasabhâ*, "the golden hall," in the Chidambaram temple; see above, Vol. II. p. 379 f.

[4] By this expression the car itself seems to be meant.

[5] This pronoun refers to the word Śaṁkara (Śiva) occurring in a passage of the earlier inscriptions, which compares the queen Mukkôkkiḻânaḍi with Umâ (see *e.g.* above, Vol. II. p. 311), and which has been omitted in the present inscription because this queen had then died; see above, p. 181 f.

[6] This simile is copied from the inscriptions of Kulôttuṅga I.; see above, No. 72, text line 5, and No. 76, text line 11.

(L. 35.) In the 15th year (*of the reign*) of this king Parakêsarivarman, *alias* the emperor of the three worlds, Śrî-Vikrama-Śôladêva, who was pleased to take his seat with Tribhuvanamuludaiyâḷ on the throne of heroes, (*which consisted of*) pure gold, —(*at*) the order (*and*) by the favour of the god Âdi-Chaṇḍêśvara[1] in the temple of the lord of Tirumaluvâḍi in Poygai-nâḍu, (*a subdivision*) of Tribhuvanamuludaiyaḷanâḍu, (*the following*) was written by us, the temple authorities, *viz.* the *Śrî-Mâhêśvaras*, the temple managers, the accountant of this temple: Nelkuppai-Uḍaiyâṉ, *etc.*

(L. 41.) Alliyûr-Uḍaiyâṉ, who had set up (*the image of*) the god Śrî-Nandikêśvara in this temple . . . .

No. 80.—Inscription in the Arulala-Perumal temple.

This inscription (No. 33 of 1893) is engraved on the west wall of the stone platform called 'the mountain' (*malai*) in the Aruḷâḷa-Perumâḷ temple at Little Conjeeveram.[2] As in the inscription of Ravivarman,[3] the temple is here stated to be situated in Tiruvattiyûr, which belonged to Eyil-nâḍu, a subdivision of Eyiṟkôṭṭam[4] (l. 2).

The inscription is dated in the 9th year of the reign of Parakêsarivarman, *alias* Vikrama-Chôḷadêva. The short poetical introduction mentions nothing of historical importance besides the conquest of Kaliṅga and the name of Vikrama-Chôḷa's queen, Mukkôkkiḻânaḍigaḷ. These two points are, however, sufficient to enable us to identify the king with the Vikrama-Chôḷa of the inscriptions opening with the words பூமாலை மிடைந்து, who claims to have burnt the country of Kaliṅga,[5] and one of whose queens was named Mukkôkkiḻânaḍi.[6]

The inscription records that a private person made over to the temple 780 *kalam* of paddy, with the stipulation that the interest, which amounts here to 50 *per cent.*, should be applied for the requirements of the worship on 13 days of every year, *viz.* on the days of the *nakshatra* Jyêshṭhâ. In this *nakshatra*, we are told, were born the two Vaishṇava saints Pûdattâḻvâr and Poygaiyâḻvâr,[7] "who were pleased to compose hymns in praise of the god (*Âḻvâr*) of Tiruvattiyûr" (l. 2). That portion of the *Nâlâyiraprabandham*, which is entitled *Iyaṟpâ*, opens with two hymns of 100 stanzas each, the first of which is ascribed to Poygaiyâḻvâr and the second to Pûdattâḻvâr. In the first (verse 77) reference is made to Veḥkâ, and in the second (verse 95 f.) to Attiyûr. The second name has to be referred to the temple at Tiruvattiyûr, *i.e.* the Aruḷâḷa-Perumâḷ temple, and the first may be connected with the same temple, because Veḥkâ is the Tamil name of the river Vêgavatî,[8] which flows past the temple of Aruḷâḷa-Perumâḷ. At any rate the mention of the two *Âḻvârs* as recognized saints in the subjoined inscription proves that they must have lived a long time before the 12th century of the Christian era. As stated before (p. 148), two other *Âḻvârs*, Kulaśêkhara and Śaṭhagôpa, are presupposed by an inscription of

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[1] Compare above, p. 171 and note 2.

[2] For a few other inscriptions in the same temple see *Ind. Ant.* Vol. XXI. p. 122, Nos. I. and III.; *Ep. Ind.* Vol. III. pp. 71 and 118, and Vol. IV. p. 145.

[3] *Ep. Ind.* Vol. IV. p. 145 and note 3.

[4] See above, p. 143 and note 3.

[5] Above, Vol. II. p. 311, and Vol. III. p 184.

[6] Above, Vol. II. p. 311, and Vol. III. p. 75, No. 33, text line 14.

[7] According to the *Guruparamparâprabhâva* the former was born at Tirukkaḍaṉmallai (Mâmallapuram) in Aviṭṭam (Śravishṭhâ), and the latter at Kachchi (Conjeeveram) in Tiruvôṇam (Śravaṇa), during the Dvâpara-yuga (!).

[8] Compare above, p. 143, note 4.

Kulôttuṅga I. at Śrîraṅgam. In the *Annual Report* for 1899–1900 (p. 10) Mr. Venkayya states that an inscription of Sôḻa-Kêraḷadêva, whom he places in the 11th century of the Christian era, quotes the hymn *Tiruneḍuṇḍâṇḍagam*. This is the name of the last hymn of the *Periyatirumoḻi*, that portion of the *Nâlâyiraprabandham* which was composed by Tirumaṅgaiyâḻvâr. The upper limit of this *Âḻvâr* is the beginning of the 8th century A.D.; for he celebrates in one of his hymns the temple of Paramêśvara-Viṇṇagaram at Kachchi, *i.e.* the Vaikuṇṭha-Perumâḷ temple at Conjeeveram, which seems to have been founded by the Pallava king Paramêśvaravarman II.[1]

Text.

1 ஸ்வஸ்தி ஸ்ரீ [||*] பூமாது புணர[ப்]புவிமாது வ[ளர] நா[ம]ாது வி[ள]ங்க ஜய-
மாது விரும்பத்தன்திருப[த]ம[ல]ர் ம[ன்]னவர் சூட மன்னி[ய] உரிமையால்
மணிமுடி சூடிச்செங்கோல் சென்று திசைதொறு[ம்*] வளர்[ப்ப] வெங்கலி
[நீ]ங்கி மெய்யற[ந்த]ழைப்பக்கலிங்கமிரியக்கடமலை நடாத்தி வ[ங்கொள]ாழிவரை-
யாழி திரிய [2] இரிசுடர[ள]வுமொருகுடை நிழற்ற [3] விஜ[ஜ]ாபிஷேகம் ப[ண்]ணி
[வீ]ரஸிம்ஹாஸநத்து முக்கோக்கிழாநடிகளோடும் [வீ]ற்-

2 றி[ருந்த]ருளிய கோப்பரகேசரிபந்மரான த்ரிபுவநச்சக்ரவதிகள் [4] ஸ்ரீவிக்கிரமசோழதேவ-
ர்க்கு யாண்டு ஒன்பதாவது ஜயங்கொண்டசோழ[ம]ண்டலத்து எயிற்கோட்டத்து
எயில்நாட்டுத்திரு[வ]த்தியூராழ்வாரைப்பாடியருளின ஸ்ரீ[பூ]த[த்]தாழ்[வ]ாரும் ஸ்ரீபொ-
ய்[கை]யாழ்வாரும் [பி]றந்த திருக்கெ[ட்டை] நாள அருளாள[ப்]பெருமாள் புற-
[ப்]பட்ட[ரு]ளி வாஹநஸ்தி திரு[ம]ஞ்ச[ந]மு[ம்] பெருந்திருவமுதுஞ்செய்தரு[ள]த்-
திரு[ம]ஞ்சநத்துக்குத்திருமுளைச்சார்[த்]த திருமு-

3 ளைப்பாலிகை முப்பத்தாறுக்குப்பாலிகை ஒன்றுக்கடிக்கிழட்ட [5] நெல்லு உரியாக நெல்-
லுப்பதக்கிருநாழியும் திருமு[ளை]ப்பீதங்கொள்ள [6] அரிசி ஒருநாழியும் [7] புண்யாஹவ-
சந[த்]துக்கு [அ]ரிசி அருநா[ழி] உ[ழ]க்கும் [ஸப்த]வ்[ருஹி]க்கு அரிசி இரு-
நாழி உரியும் திருமு[ளை]க்குத்தி[ரு]நந்தாவிளக்குக்கு நாவெ[ள]ா[ன்]றுக்கு எண்ணை
உழக்காக நாளஞ்சுக்[கு] எண்[ணை] நாழி உழ[க்]குங்க்ருதஹாமொஸ்நாநத்துக்கு
நெய் [மு]வுழக்காழாக்கும் திருமஞ்-

4 சநத்துக்குக[க]லசம் எண்பத்தொன்றுக்கு அடிக்[கீ]ழ் நெல்லு [ஐ]ங்குறுணி உரியும்
கும்[ப]ாலுக்கு நெல்லு நாநாழியும் திருச்சுண்ணக்கலசமொ[ன்]றுக்கடிக்கிழரி[சி] [8]
இருநா[ழி]யுங்கலசஞ்சூழக்காணவிலே[யின் பு]டை[வ] ப[தி]ன்மூன்றுங்கலசஞ்சுற்ற [9]
நூல[ை]ப்பலமும் திருமஞ்சநத்துக்கு நெய் மூன்றுழியும் தெநாழியும் பால்
மூன்-

5 றுழியு[ம்] தயிர் [மூன்]று[ழி]யும் [10] ஸூக்தஸ்நாநங்கள் வேண்டுவ[ந]வும் பஞ்சலோ-
க[மு]ம் பஞ்சரத்நமும் [11] திருச்சுண்ணத்துக்கு நாட[ன்]மஞ்சள் நாற்பதிந் பல-
மு[ம்] திருவிளக்கெண்ணை உரியும் ஹோமத்துக்கு நெ[ய]யுரியும் சாத்தி [12] அரு-
[ள]ச்ச[ந]நமுக்க[சும்] கற்பூரமாறு [ம]ாவும் அகி[லை]ாக்க[ழ]ஞ்சுங்கஸ்தூரி
ம[ஞ]சாடியுமிரண்டு மாவு[ம்] புழுகு[நெ]யயிரண்டு மஞ்சாடியுநாலு மா[வும]ாத்-
திரைக்கரிசி நாநாழியு[ம்] பெ[ப]-

6 ருந்திருவமுதுக்கு அ[ரி]சி முக்கலனே குறுணியும் பருப்புப்பதக்கிருநாழி உரியும்
பலவறகத்துக்கறி திறை என்னூற்றிருபத்தைம்பலமு[ம்] கறியமுதுக்கு உப்பு

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[1] See above, Vol. II. p. 344.

[2] Read இரு.

[3] Read விஜயாபி.

[4] Read வக்ரவர்த்தி.

[5] Read கிழட்ட.

[6] Read பீதங்.

[7] Read புண்யாஹவசநத்தி.

[8] Read கீழரிசி.

[9] Read மூன்று.

[10] Read ஸூக்த.

[11] Read ரத்நமும்.

[12] Read சாத்தி.

நாநாழியுமிளகு உரியும் கடுகு ஆழாக்கெ இருசெவிடையும் [1] சிரகமாழாக்கு[ஞ்]-ச]ர்க்க[ரை] இ[ரு]ப[தின்] பலமும நெய்யுரியும அமுதில் ப[டை]க்க சர்க்கரை [மு]ப்பத்திருபலவரையும் நெய் பதினொருநாழி ஆழாக்கும வா-

7 [ழை]ழ[ப்]பழமைம்பத்தஞ்சும் தயிர் தூணியும கண்டசர்க்க[ரை] மூக்கசும் திருக்க-ண[ஞ்]ம[டை]க்கரிசி இருநாழியுநெய்யுழக்கும் சர்க்கரை இருபதின் பல[மு]ம் வா-ழைப்பழம் பத்தும அ[ப்ப]அமுதுக்கரிசி பதக்கும் நெ[ய்]யிருநாழி உரியும சர்க்கரை எண்பதிக் பலமுமி[ளக]ாழ[க்]கு[ம்] [1] சிர]க[மி]ரு[செ]விடையும் விறகு கட்டு மு[ன்]றும[2] குசக[க]லஉருவுக்கு நெல்லுக்கலமு[ம் [3] தண்ணிரமு]துக்கெல-ெ[ம]ாருசெவிடையும் அ-

8 டைக்கா[ய்*]அமுதுக்கு பாக்கு நாநூற்[றை]ம[ப]து வெள்ளிலைப்பற்றொம்பதும் திரு-[வி]ளக்கெண்ணை நாழி உரியும் திருவி[ள]க்குடையார்கள் குழாய் பஞ்சிரண்டுக்கெ-ண்[ணை மு]ந்நாழியும் பாவைவிளக்குக்கெண்[ணை இ]ருநாழியும் ஆக இவையிற்றுக்-கு நிமந்தமா[க]ச்செ[ல]வ[த]ாக இட்ட [ச]மயிலைப்படியால் இக்கொயில் [சி]ல[வ]-ளக்குமருமொழிநங்கை[ம]ர[க்]காலால் திருக்கெட்டை நாளொக்கு-

9 க்கு நெல்லு மூ[ப்]பதிக் கலமாக ஓராட்டை நாளைக்கு வெண்டுவதாக நெல்லு மூ[ன்]னூற்றுத்தொண்ணூற்றுக்கலத்துக்கும் சொழமண்டலத்[து] விராதராஜஜ-யங்கரவளநாட்டு ம[ண்]ணிநாட்டு வங்கமுழையூர் மூழை[யூ]ருடையான் வெண-காடன் ஆதித்ததெவனாக வங்கத்[தை]ரயன் இக்தெவர் பண்டா[ர]த்துச்சிலவ-ளக்கு[ம]ரு[மொ]ா[ழி]நங்கைமரக்காலாலளக்க நெல்லு

10 எழுநூற்[ெற]ணபதின் கலமிந்நெல்லெழுநூற்றெண்பதிக் கல[த்]துக்கு மாவந்தொறும் நெல்லு மூடபத்திருகலனெ தூணிப்பதக்காக யாண்டு வரை கூ[4] அநொப்பொலிசையால் பலிசை பொலிவதாக நெல்லு மூன்[னூ]ற்றுத்தொண்ணூற்றுக்கலமிந்நெல்[லு மூ]ந்-நூற்றுத்தொ[ண்ணூ]ற்றுக[க]லத்துக்கும் அருளாளப்பெருமா[ள்] மாவந்தொறும் தி-ருக்கெட்டை நாள் புறப்பட்டரு[ளி]

11 திருமஞ்சநமும் பெருந்திருவமுதும் செய்தரு[ள] வெ[ண்]டு[வ]நவையிற்றுக்கு இக்கி-மந்தப்படியெ ப[ண்]டாரத்திலெ விட்டுச்சூராதித்தவத் நிமந்தமாகச்செய்யக்கடவதாகச்சி-லாலெகை செய்வித்துக்குடுக்கெதாம் இக்கொயிலில் ஸ்ரீகொயில் வாரியம [பு]ண்ட[ரீ]-கத்து ராஜராஜக்ர[ம]வித்தநும் தூதஹரி கின்றநாராயணக்கிரமவித்தநும் ஸ்ரீஹலா-யுத

12 ப[ா]ண்டவதூதக்கிரமவித்தநும் புண்டவத்[ந்க்]து இளயசொக்கிரமவித்தநும் தூதஹரி [வெ]வண்ணைக்கூத்தக்கிரம[வித்]தநும் தூதஹரி இளயருணா[ள]க்கிரமவித்தநும் கொயிற்கணக்கு உக்கிரமெரூநடையானான எட்டி திருக்கா[ள]த்தி உடையாநும் இவ்வனைவொம் [||*] இப்படிக்[கு] இ[வை]வ உத்[தி]ரமெ[ரூ]ருடை[ய]ான் எட்டி திருக்காளத்தியுடையான் எழுத்து || [உ]

TRANSLATION.

(Line 1.) Hail! Prosperity! While the goddess with the lotus (*i.e.* Lakshmî) wedded (*the king*), while the goddess of the Earth prospered, while the goddess of Speech was resplendent, while the goddess of Victory loved (*him*), (*and*) while (*all other*) kings bore (*on their heads*) his two lotus-feet, (*he*) put on the jewelled crown by established right. While (*his*) sceptre went and made all regions prosper, the cruel Kali (*age*) was driven away, and true righteousness flourished. (*He*) despatched mountains of rut (*i.e.* elephants) to subdue Kalinga. (*His*) discus wandered (*as far as*) the circular mountain surrounding (*the earth*),

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[1] Read சீரக. [2] Read மூன்றும். [3] Read தண்ணீர.
[4] This is the abbreviation for கலம் ; compare above, p. 7, note 10.

(*and his*) single parasol cast its shade up to the two luminaries (*i.e.* the sun and the moon). Having performed the anointment of victory, (*he*) was pleased to take his seat on the throne of heroes together with (*his queen*) Mukkôkkiḻânaḍigaḷ.

(L. 2.) In the ninth year (*of the reign*) of this king Parakêsarivarman, *alias* the emperor of the three worlds, Śrî-Vikrama-Śôḻadêva.

When on the day of Tirukkêṭṭai (Jyêshṭhâ), on which were born the saint Pûdattâḻvâr and the saint Poygaiyâḻvâr, who were pleased to compose hymns in praise of the god (*Âḻvâr*) of Tiruvattiyûr in Eyil-nâḍu, (*a subdivision*) of Eyiṟkôṭṭam, (*a district*) of Jayaṅgoṇḍa-Śôḻa-maṇḍalam, (*the god*) Aruḷâḷa-Perumâḷ is carried out, is bathed eighty-one times, and receives great offerings,—one *padakku* and two *nâḻi* of paddy (*are required*) for thirty-six pots of sprouts [1] to be offered at the bath, *viz.* one *uri* of paddy to be spread underneath each pot; four *nâḻi* of rice to purchase seeds for sprouting; six *nâḻi* and one *uḻakku* of rice as fee (*for wishing*) an auspicious day (*puṇyâha*); two *nâḻi* and one *uri* of rice for offerings (*balidravya*); one *nâḻi* and one *uḻakku* of oil for a perpetual lamp (*burning*) near the sprouts on five days, *viz.* one *uḻakku* of oil on each day; three *uḻakku* and one *âḻâkku* of ghee for the *kritahârôhaṇam*; [2] five *kuṟuṇi* and one *uri* of paddy (*to be spread*) underneath eighty-one water-pots (*kalaśa*) for the bath; four *nâḻi* of paddy for four large pots (*kumbha*); two *nâḻi* of rice (*to be spread*) underneath one water-pot (*coated with*) chunnam; thirteen pieces of cloth costing one *kâṇam* (of gold), to wrap round the water-pot; half a *palam* of thread, to tie round the water-pot; for the bath, three *nâḻi* of ghee, one *nâḻi* of honey, three *nâḻi* of milk, three *nâḻi* of curds, the necessary ingredients for the bath, five metals and five gems; forty *palam* of saffron (*nâḍaṉ-mañjaḷ*), (*to be mixed*) with the chunnam; one *uri* of lamp-oil; one *uri* of ghee for burnt oblations (*hôma*); three *kaśu* [3] of sandal, six twentieths of camphor, half a *kaḻañju* of agallochum, one and two twentieths *mañjâḍi* of musk, and two and four twentieths *mañjâḍi* of civet-fat, to be rubbed on (*the image*); four *nâḻi* of rice for *mâttirai* (?); for the great offerings, three *kalam* and one *kuṟuṇi* of rice, one *padakku*, two *nâḻi* and one *uri* of pulse, and eight hundred and twenty-five *palam* in weight of vegetables of various kinds; for the vegetables, four *nâḻi* of salt, one *uri* of pepper, one *âḻâkku* and two and a half *śeviḍu* of mustard, one *âḻakku* of cumin, twenty *palam* of sugar, and one *uri* of ghee; to offer with the rice, thirty-two and a half *palam* of sugar, eleven *nâḻi* and one *âḻakku* of ghee, fifty-five plantains, one *tûṇi* of curds, and three *kaśu* of sugar-candy; for *tirukkaṇṇâmuḍai* (?), two *nâḻi* of rice, one *uḻakku* of ghee, twenty *palam* of sugar, and ten plantains; for cakes, one *padakku* of rice, two *nâḻi* and one *uri* of ghee, eighty *palam* of sugar, one *âḻakku* of pepper, two *śeviḍu* and a half of cumin, and three bundles of fire-wood; for pots, one *kalam* of paddy; one and a half *śeviḍu* of cardamoms, (*to be mixed*) with water; four hundred and fifty areca-nuts and nine bundles of betel-leaves; one *nâḻi* and one *uri* of lamp-oil; three *nâḻi* of oil for twelve torches (?) of the lamp-lighters; and two *nâḻi* of oil for lamps (*held by*) images.

(L. 8.) Altogether, for each day of Tirukkêṭṭai, thirty *kalam* of paddy calculated by the average price (*and measured*) by the *marakkâl* of Arumoḻinaṅgai,[4] with which the

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[1] *Muḷaippâligai* are pots with earth in which seeds are made to sprout at the *aṅkurârpaṇam*, a ceremony preliminary to a religious or nuptial feast (Winslow).

[2] Mr. H. Krishna Sastri suggests that this corrupt term may be meant for *Krittikârôhaṇam*, the name of a ceremony which is still observed in the temples of the Mysore State.

[3] On *kaśu* or *kaiśu* see above, Vol. II. p. 75, note 2, and p. 130, note 1.

[4] This had been the name of the queen of the Chôḷa king Vîrarâjêndradêva I.; see above, Vol. II. p. 233.

requirements of this temple are measured, were given in order to defray these (*requirements*). Consequently, for (*thirteen*) days in one year three hundred and ninety *kalam* of paddy are required.

(L 9.) For (*this purpose*) seven hundred and eighty *kalam* of paddy were measured into the treasury of this god with the *marakkâl* of Arumoḻinaṅgai, with which the requirements are measured, by Muḻaiyûr-Uḍaiyâṉ Veṉgâdaṉ[1] Âdittadêvaṉ, *alias* Vaṅgattaraiyaṉ, of Vaṅga-Muḻaiyûr in Maṉṉi-nâḍu,[2] (*a subdivision*) of Viruda-râjabhayaṁkara-vaḷanâdu,[3] (*a district*) of Śôḻa-maṇḍalam. The interest on these seven hundred and eighty *kalam* of paddy — at the rate of thirty-two *kalam*, one *tûni* and one *padakku* of paddy per month — amounts to three hundred and ninety *kalam* of paddy per year — the rate of interest being one half *kalam* (per *kalam*).

(L. 10.) We, all the members of the temple committee[4] of this temple:—Râjarâja-Kramavittaṉ of Puṇḍavattanam (*i.e.* Puṇḍravardhana); Dûtahari-Niṉṟanârâyaṇa-Kramavittaṉ;[5] Pâṇḍavadûta-Kramavittaṉ[5] of Mṛihasthalam (*i.e.* Bṛihatsthala?); Iḷaiyakô-Kramavittaṉ[6] of Puṇḍavattanam; Dûtahari-Veṉṉaikkûtta-Kramavittaṉ;[7] Dûtahari-Iḷaiyaruḷâḷa-Kramavittaṉ; and the accountant of the temple, Uttiramêlûr-Uḍaiyâṉ,[8] *alias* Eṭṭi Tirukkâḷatti-Uḍaiyâṉ,[9] caused to be engraved on stone that, as long as the moon and the sun shall last, provision shall be made out of these three hundred and ninety *kalam* of paddy — (*the required principal*) having been deposited in the treasury in accordance with this provision — for the requirements of (*the god*) Aruḷâḷa-Perumâḷ when, on the day of Tirukkêṭṭai in each month, (*he*) is carried out, is bathed, and receives great offerings.

(L. 12.) This (*is*) the writing of Uttiramêlûr-Uḍaiyâṉ, (*alias*) Eṭṭi Tirukkâḷatti-Uḍaiyâṉ.

VIII.—INSCRIPTIONS OF VIRARAJENDRA I.

In an earlier part of this volume, it was shown that Râjakêsarivarman *alias* Vîrarâjêndradêva I., the victor at Kûḍalśaṅgamam, must have reigned in the period intervening between the reigns of Râjêndradêva and of Kulôttuṅga I.,[10] and that, apparently, his immediate predecessor was Râjakêsarivarman *alias* Râjamahêndradêva,[11] and his immediate successor Parakêsarivarman *alias* Adhirâjêndradêva.[12] Since then, Professor Kielhorn's calculations of the dates of an inscription at Beḷatûru[13] and of another at Maṇimaṅgalam (No. 29 above) have established the fact that Râjêndradêva ascended the throne (approximately) on the 28th May A.D. 1052,[14] while the reign of Kulôttuṅga I.

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[1] Compare above, p. 159 and note 1.

[2] Muḻaiyûr in Maṉṉi-nâḍu is mentioned in an inscription of Kulôttuṅga I.; see above, p. 162 and note 3.

[3] On this district see p. 152 above.

[4] See above, p. 151, note 2.

[5] On Dûtahari and Pâṇḍavadûta see above, p. 164, note 5.

[6] The word Iḷaiyakô may refer either to the Chôḻa heir-apparent or to Lakshmaṇa; see *Ep. Ind.* Vol. V. p. 72.

[7] Veṉṉeykkûttan is one of the names of Kṛishṇa; see *loc cit.*

[8] On Uttiramêlûr see above, p. 141 and note 1.

[9] Tirukkâḷaṭṭi is the Tamil form of Kâlahasti in the North Arcot district.

[10] See p. 32 above.

[11] See p. 113 above.

[12] See above, p. 114 f.

[13] This important record was first published by Mr Rice, and again by Dr. Kittel in *Ep. Ind.* Vol. VI. p. 213 ff.

[14] *Ep. Ind.* Vol. VI p. 24.

commenced (approximately) on the 9th June A.D. 1070.[1] Further, Professor Kielhorn has shown that the date of the Maṇimaṅgalam inscription of the 5th year of Vîrarâjêndra I. (No. 30 above) probably corresponds to Monday, the 10th September A.D. 1067, and that, consequently, this king ascended the throne in A.D. 1062-63.[2]

That Râjamahêndra reigned between Râjêndradêva and Kulôttuṅga I., may be concluded from an Âlaṅguḍi inscription of the 6th year of Parakêsarivarman *alias Tribhuvana-chakravartin* Râjarâjadêva (II.),[3] which quotes successively the three following earlier dates:—

(*a*) Line 22.— கல்யாணபுரமுங்கொல்லாபுரமுங்கொண்டருளி ஆனை மெற்துஞ்சி அருளின பெருமாள் விஜயராஜெந்த்ரதெவற்கு யாண்டு மூன்றாவ[து]; "the third year of the lord Vijaya-Râjêndradêva, who was pleased to conquer Kalyâṇapuram and Kollâpuram and to fall asleep (*i.e.* to die[4] in battle) on an elephant." This statement must refer to Parakêsarivarman *alias* Râjêndradêva, who is known to have set up a pillar of victory at Kollâpuram.[5]

(*b*) L. 55.— மனு நீதி முறை வளர மாநிலத்தைப்பொது நீக்கிச்செங்கொல் கருங்கலி கடிந்து செங்குடை நிழற்கீழ் வீரஸிம்ஹாஸநத்து வீற்றிரு[ந்]தருளிய கொவிராஜகெசரிபந்மர் உடையார் ஸ்ரீராஜமஹெந்த்ரதெவற்கு யாண்டு மூன்றாவது; "the third year of king Râjakêsarivarman (*alias*) the lord Śrî-Râjamahêndradêva, who, while the law of Manu[6] flourished (as) of old, rescued the great earth from being the common property (of other kings), dispelled (with his) sceptre the dark Kali (age), and was pleased to be seated on the throne of heroes under the shade of a red parasol."

(*c*) L. 63.— சுங்கந்தவிர்த்தாண்டருளிந ஸ்ரீகுலொத்துங்கசொழதெவற்கு யாண்டு முப்பத்தைஞ்சாவது; "the thirty-fifth year of the glorious Kulôttuṅga-Chôḷadêva, who was pleased to rule after having abolished tolls." This refers to Kulôttuṅga I., who bore the surname Śuṅgandavirttôṉ,[7] *i.e.* 'the abolisher of tolls.'

A lately discovered inscription of the 3rd year of "king Râjakêsarivarman *alias* the lord Śrî-Râjamahêndradêva" at Tirupâpuliyûr (No. 119 of 1902) opens with a short historical introduction, at the beginning of which it is stated that the king "by a war-elephant caused Âhavamalla to turn his back on (the bank of) the winding river."[8] The mention of Âhavamalla as an opponent of Râjamahêndra corroborates the conclusion derived from the Âlaṅguḍi inscription of Râjarâja II., that Râjamahêndra must have reigned in the period between Râjêndradêva and Kulôttuṅga I. Among the kings who ruled in this interval according to the *Vikkirama-Śôlaṉ-Ulâ*, there are only two whose identification is not self-evident, *viz.* the predecessor and the successor of Vîrarâjêndra I.[9] The latter must have been Adhirâjêndra, whose published inscription quotes the 8th year of Vîrarâjêndra (I.).[10] Consequently, Râjamahêndra, the enemy of Âhavamalla, must be identical with the unnamed king who is alluded to in the *Kaliṅgattu-Paraṇi* and the *Vikkirama-Śôlaṉ-*

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[1] *Ep. Ind.* Vol. VII. p. 7, note 5.

[2] *Ibid.* p. 9.

[3] No. 5 of 1899. This inscription opens with the same historical introduction as No. 35 above.

[4] Compare above, p. 24 and note 1.

[5] See above, Vol. II. p. 303, and Vol. III. p. 111.

[6] Compare the *Kaliṅgattu-Paraṇi* (viii. 28) and No. 56 above (p. 113).

[7] See above, pp. 131 and 180.

[8] அடற்களிற்றால் ஆஹவமல்லனை முட[ற்]காற்றில் (read முடக்காற்றில்) முதுகி[டு]வி[த்து].

[9] See p. 32 above.

[10] See p. 114 above.

Ulâ as the predecessor of Vîrarâjêndra I. The subjoined table shows the reigns of **Râjêndradêva** and his successors according to the present state of our knowledge.

Name of king.	Date of accession.	Latest known date.
Râjêndradêva [1] Parakêsarivarman [2]	28th May A.D. 1052 ..	12th year.[3]
Râjamahêndra Râjakêsarivarman	....	3rd ,,
Vîrarâjêndra I. Râjakêsarivarman [4]	A.D. 1062-63	8th ,,[5]
Adhirâjêndra Parakêsarivarman	....	3rd ,,
Kulôttuṅga I. Râjakêsarivarman [6]	9th June A.D. 1070 ..	49th ,,

If the years given in the third column are added to the initial dates preceding them in the second column, it becomes evident that the reigns of these kings must have overlapped each other. The same had been the case with their predecessors Râjarâja I., Râjêndra-Chôḷa I. and Râjâdhirâja I. As regards Râjamahêndra, his reign seems to be covered altogether by those of Râjêndradêva and Vîrarâjêndra I. Perhaps he was a son and temporary co-regent of Râjêndradêva. This was suggested already by an inscription of the 9th year of Râjêndradêva, which mentions among the boundaries of a village 'the road of Râjamahêndra.'[7] A further confirmation is furnished by the fact that his successor Vîrarâjêndra I. adopted the surname Râjakêsarivarman. If this king had recognized Râjamahêndra Râjakêsarivarman as his rightful predecessor, he would, in accordance with all precedents, have assumed the title Parakêsarivarman.

I subjoin a list of the inscriptions of Vîrarâjêndra I. which have been copied up to date.

I. Inscriptions opening with the words திரு வளர.

1. 2nd year : Tiruveṇgâḍu, No. 113*a* of 1896.
2. 4th year : Karuvûr, No. 20 above.
3. Date lost : Kaḍambarkôyil, No. 226 of 1901.
4. Undated : Takkôlam, No. 19 of 1897.
5. 5th year : Maṇimaṅgalam, No. 30 above.
6. Do. : Gaṅgaikoṇḍachôḷapuram, No. 82*a* of 1892.

II. Inscriptions opening with the words வீரமே துணையாகவும்.

1. 2nd year : Tiruveṇgâḍu, No. 113*b* of 1896.[8]
2. 4th year : Tirunâmanallûr, No. 81 below.
3. Do. Teṉṉêri, No. 198 of 1901.
4. 5th year : Uyyakkoṇḍâṉ-Tirumalai, No. 98 of 1892.
5. Do. Tirupâpuliyûr, No. 132 of 1902.

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[1] Râjêndra-Chôḷadêva in No. 22 above, and in No. 21 of 1899.

[2] Râjakêsarivarman in *Ep. Ind.* Vol. VI. p. 23, No. 37.

[3] According to Professor Kielhorn, this is perhaps a mistake for the 11th year; see *Ep. Ind.* Vol. VI. p. 24.

[4] Parakêsarivarman in No. 259 of 1902.

[5] See above, p. 191 and note 10.

[6] Parakêsarivarman in No. 268 of 1901 and No. 425 of 1902.

[7] Above, p. 113 and note 6.

[8] This inscription is engraved in continuation of No. 113*a* of 1896 (No. 1 of clause I.) and is dated, like the latter, on the 233rd day of the 2nd year.

6. 5th year: Tirupâpuliyûr, No. 133 of 1902.
7. Do. Kîlûr, No. 82 below.
8. Do. Viṇṇamangalam, No. 22 of 1899.
9. Do. Achcharapâkkam, No. 253 of 1901.
10. Do. Śeyyûr, No. 430 of 1902.
11. Do. Gaṅgaikoṇḍachôḷapuram, No. 82*b* of 1892.[1]
12. 6th year: Tiṇḍivaṉam, No. 83 below.
13. Do. Tiruvallam, No. 16 of 1890.
14. 7th year: Perumbêr, No. 84 below.
15. Do. Kîḷûr, No. 259 of 1902.
16. Do. Tirukkaḻukkuṉṟam, No. 175 of 1894.

The earliest form of the longer historical introduction, which opens with திரு வளர, is found in an inscription of the 2nd year at Tiruveṇgâḍu.[2] Three battles with the Châlukyas are referred to:— (1) Vikramâditya VI. was driven from Gaṅgapâḍi over the Tuṅgabhadrâ; (2) an army which he had sent into Vêṅgai-nâḍu was defeated; and (3) Âhavamalla with his two sons Vikramâditya VI. and Jayasiṁha III. was put to flight at Kûḍalśaṅgamam. The Karuvûr inscription of the 4th year (No. 20 above, l. 9 f.) adds that Vîrarâjêndra I. killed the king of Pottappi, the Kêrala, the Pâṇḍya and others. The Maṇimaṅgalam inscription of the 5th year (No. 30 above) notices further victories over the Kêralas, Châlukyas and Pâṇḍyas; a battle which had been appointed on the bank of an unspecified river; the burning of Raṭṭapâḍi and the planting of a pillar of victory on the Tuṅgabhadrâ; the appointment (of Vikramâditya VI.) as heir-apparent of the Chalukya king (Âhavamalla); the conquest of Vêṅgai-nâḍu, Kaliṅgam and Chakra-kôṭṭam; and the bestowal of Vêṅgai-nâḍu on Vijayâditya VII.[3]

Of the shorter historical introduction, which opens with வீரமே துணையாகவும், I publish below four different redactions. Several inscriptions of the 2nd to 5th years[4] state that Vîrarâjêndra I. defeated Âhavamalla and (his two sons) Vikramâditya VI. and Jayasiṁha III. at Kûḍalśaṅgamam and seized Âhavamalla's queen, treasures and vehicles. This brief statement corresponds to the long description of the battle at Kûḍaḷśaṅgamam, which appears first in the Tiruveṉgâḍu inscription of the 2nd year,[5] and a translation of which was given from the Karuvûr inscription on page 37 above. In perfect accordance with the longer redaction of the introduction, in which the battle of Kûdalśaṅgamam is stated to have been the *third* encounter with the Châlukyas, the Tirunâmanallûr inscription of the 4th year (No. 81 below, l. 2) attributes to Vîrarâjêndra I. the *biruda* 'who saw the back of Âhavamalla three times.'

No. 82 below and four other inscriptions of the 5th year[6] add that Vîrarâjêndra I. "terrified Âhavamalla yet a second time on the appointed battle-field, fulfilled the vow of his own elder brother, and seized Vêṅgai-nâḍu." The 'battle which had been appointed near the river' and the conquest of Vêṅgai-nâḍu are referred to also in the Maṇimaṅgalam inscription of the 5th year.[7] The elder brother, who is mentioned in No. 82 below, is perhaps

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[1] This inscription is engraved in continuation of No. 82*a* of 1892 (No. 6 of clause I.) and contains three incomplete copies of the shorter introduction, the second of which is dated on the 270th day of the 5th year, when the king was staying in his palace at Kâñchipuram.

[2] No. 1 of clause I.

[3] See now above, p. 128 and note 9.

[4] Nos. 1 to 6 of clause II.

[5] No. 1 of clause I. on p. 192 above.

[6] Nos. 8 to 11 on this page.

[7] See the translation on pp. 68 and 69 above.

identical with Âḷavandâṉ, surnamed Râjarâja or Râjâdhirâja.[1] The vow which he is said to have made seems to have had the conquest of Vêṅgî for its object. As Vîrarâjêndra I. undertook the fulfilment of this vow of his elder brother, it may be concluded that the latter died between the 4th and 5th years, the dates of No. 20 above and No. 82 below.

In two inscriptions of the 6th year,[2] several fresh details are recorded. 'On a third occasion,' *i.e.* at the next opportunity after the two encounters at Kûḍalśaṅgamam and near the river, Vîrarâjêndra I. "burnt (the city of) Kampili[3] before Sômêśvara could untie the necklace which (he) had put on, and set up a pillar of victory at Kaṟaḍikal." In the Maṇimaṅgalam inscription of the 5th year (l. 25 f.), the same expedition is referred to by the statement that Vîrarâjêndra I. conquered Raṭṭapâḍi, "kindled crackling fires," and set up a pillar of victory on the bank of the Tuṅgabhadrâ. Kampili is the modern Kampli, a town on the southern bank of the Tuṅgabhadrâ in the Hospêṭ tâluka of the Bellary district. Kaṟaḍikal, the site of the pillar of victory, must be looked for in the same neighbourhood, perhaps on the opposite bank of the Tuṅgabhadrâ, which is included in the Nizam's Dominions.[4] The Sômêśvara from whom Kampili was taken can be no other than Sômêśvara II., the eldest son of Âhavamalla and elder brother of Vikramâditya VI. and Jayasiṁha III. The necklace which he is stated to have worn is the well-known emblem of the dignity of *Yuvarâja*, and we know from the *Vikramâṅkadêvacharita* (iii. 55 and 59) that Âhavamalla actually appointed Sômêśvara II. his heir-apparent. As No. 83 below implies that Sômêśvara II. was still heir-apparent in the 6th year of Vîrarâjêndra I., it follows that at this time Âhavamalla was still alive. Finally, Vîrarâjêndra I. is stated to have expelled Dêvanâtha and other chiefs from Chakra-kôṭṭam and to have 'recovered' Kanyakubja, *i.e.* Kanauj. Both Dêvanâtha and the expedition into Chakra-kôṭṭam are referred to in the Maṇimaṅgalam inscription of the 5th year.[5]

The introduction of the inscriptions of the 7th year[6] differs considerably from that of the preceding years. It first states that Vîrarâjêndra I. defeated the Pâṇḍya, Chêra and Siṁhala kings, but does not mention their names. Âhavamalla is said to have been put to flight in battle five times. As the earlier inscriptions show, these five occasions were:—(1) the battle on the Tuṅgabhadrâ in Gaṅgapâḍi; (2) the first expedition into Vêṅgai-nâḍu; (3) the battle at Kûḍalśaṅgamam; (4) the battle near the river; and (5) the burning of Kampili. No. 84 below next mentions the reconquest of Vêṅgai-nâḍu, which, according to No. 83 below, fell between the fourth and fifth encounters with Âhavamalla. According to one of the three inscriptions of the 7th year,[7] Vîrarâjêndra I. bestowed the Vêṅgai-maṇḍalam on the Chalukya Vijayâditya. The same fact is noticed in the Maṇimaṅgalam inscription of the 5th year.[8] As I have shown since this inscription was published, the Eastern Châlukya Vijayâditya VII. is meant here.[9] No. 84 below then asserts that Vîrarâjêndra I. conquered the country of Kaḍâram. In Vol. II. p. 106, Kaḍâram was wrongly identified with a place in the Madura district. The fact that Râjêndra-Chôḷa I. despatched an expedition to it on ships by sea, suggests that it was situated out of the Indian

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[1] See above, p. 36 and note 10.

[2] No. 83 below, and No. 13 of the list on p. 193 above.

[3] Râjâdhirâja I. claims to have destroyed the palace of the Chalukya king in the city of Kampili; see p. 57 above.

[4] The *Postal Directory of the Madras Circle* (p. 544) mentions a village named 'Karadikallu' near Nittûr in the Gubbi tâluka of the Tumkûr district. This village cannot be meant here, because it is too far south from Kampli.

[5] Above, No. 30, ll. 25 and 29.

[6] No 84 below, and Nos. 15 and 16 on p. 193 above.

[7] See below, p. 202, note 6.

[8] Above, No. 30, line 30 f.

[9] Above, pp. 128 and 132.

peninsula. Of the numerous places which are mentioned in connection with this expedition, Mr. Venkayya has identified two, *viz.* Nakkavâram and Pappâḷam.[1] The former is the Tamil name of the Nicobar Islands, and according to the *Mahâvaṁsa* (lxxvi. 63) Papphâla was a port in Râmaññña,[2] *i.e.* the Talaing country of Burma.[3] Hence Kaḍâram will have to be looked for in Farther India. Finally, Vîrarâjêndra I. drove Sômêśvara II. out of the Kannara country, invested (his younger brother) Vikramâditya VI. with the necklace—the emblem of the dignity of heir-apparent— and made Raṭṭapâḍi over to him. The same transaction is alluded to in the Maṇimaṅgalam inscription of the 5th year (ll. 26 to 28) by the statement that Vîrarâjêndra I. tied the necklace on 'the liar's' neck and appointed him to the dignity of Vallabha or Chalukya. A comparison of the inscriptions of the 6th year[4] suggests that the necklace bestowed on Vikramâditya VI. was taken away from his elder brother Sômêśvara II., and that Vîrarâjêndra I. appointed the former as heir-apparent of Âhavamalla in the place of the second.

Two inscriptions of the 7th year[5] contain a short panegyrical passage, which does not form part of the historical introduction, but occurs at the beginning of the grant portion, and which glorifies Vîrarâjêndra I. for having put the Chalukya or Raṭṭa king to flight in a battle which had been appointed 'on (the bank of) the winding river.'[6] This statement refers to the fourth encounter with Âhavamalla, which took place between the battle at Kûḍalśaṅgamam and the burning of Kampili.[7]

The Tirunâmanallûr inscription of the 4th year (No. 81 below) attributes to Vîrarâjêndra I. a long string of titles, the three first of which—Sakalabhuvanâśraya, Śrîmêdinivallabha and *Mahârâjâdhirâja*—must have been taken over from his Western Châlukya enemies. Another, Râjâśraya, had been borne by his ancestor Râjarâja I.[8] The next two surnames, Vîra-Chôḷa and Karikâla-Chôḷa, suggest that Vîrarâjêndra I. may have been one of the younger brothers of Râjêndradêva; for, the latter is stated to have conferred the title Karikâla-Chôḷa on his younger brother Vîra-Chôḷa.[9] If Vîrarâjêndra I. really was a younger brother of Râjêndradêva, he would also have been a younger brother of Râjâdhirâja I., who was the elder brother of Râjêndradêva.[10] In a mutilated inscription of his 5th year at Gaṅgaikoṇḍachôḷapuram (No. 82*b* of 1892), Vîrarâjêndra I. quotes "the twenty-third year of (my) father, who was pleased to conquer the Eastern country, the Gaṅgâ and Kaḍâram."[11] This can refer to no other of his predecessors but Râjêndra-Chôḷa I., whose conquests are summed up in the same words in an inscription at Suttûru,[12] and who bore the surname Gaṅgaikoṇḍa-Chôḷa.[13] Consequently, Vîrarâjêndra I. and his two elder brothers Râjêndradêva and Râjâdhirâja I. seem to have been the sons of Râjêndra-Chôḷa I. I do not consider this result as absolutely final, becaus the South-Indian languages employ the words of relationship in a very loose manner. Thus the word 'younger

[1] Above, Vol. II. p. 109, 'the great Pappâḷam' and 'the great Nakkavâram' must be read instead of Mîppappâḷam' and 'Mâṇakkavâram.'

[2] See Mr. Venkayya's *Annual Report* for 1898-99, p 17.

[3] See *Ind. Ant.* Vol. XXI. p. 377, and Vol. XXII. p. 327.

[4] See below, p. 201 and note 10.

[5] See below, p. 204 and note 4.

[6] Râjamahêndra also claims to have put Âhavamalla to flight 'on (the bank of) the winding river;' see above, p. 191 and note 8.

[7] See above, pp. 193 and 194.

[8] See above, Vol. II. p. 260 and note 5.

[9] See page 62 above.

[10] See page 39 above.

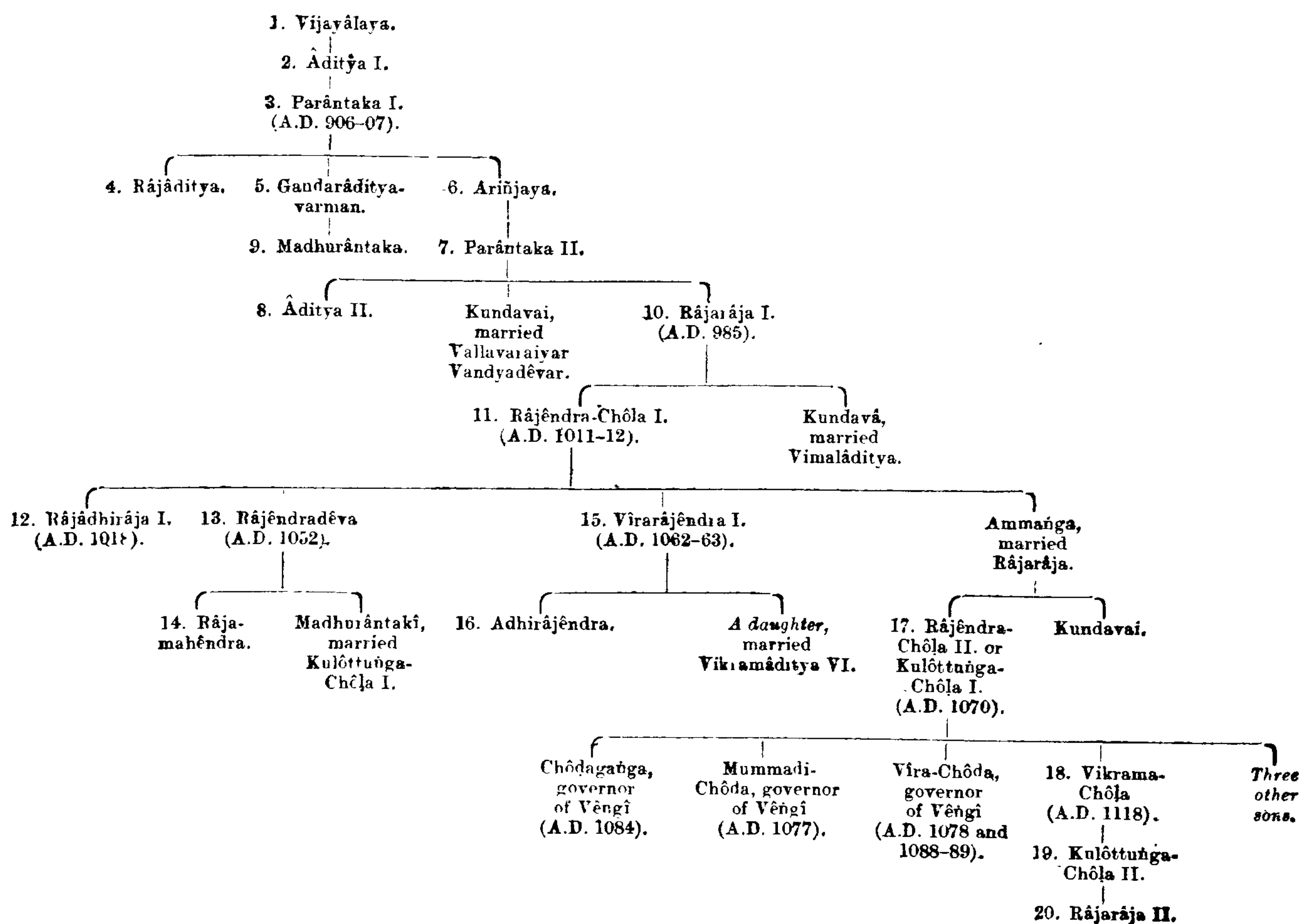
[11] பூர்வ்வதேசமு[ங்கங்]கையுங்கடாரமுங்கொண்டருளின ஐயர்க்கு யாண்டு இருபத்துமூன்றாவது.

[12] *Ep. Ind.* Vol. IV. p. 69.

[13] See page 127 above.

brother' (*tambi*) in No. 29 above (l. 2) might also mean 'a cousin,' and the word 'father' (*aiyar*) in No. 82*b* of 1892 might designate 'an elder brother.' If it is granted that Vîrarâjêndra I. was the son of Râjêndra-Chôḷa I., it would follow that the story of the adoption of Kulôttuṅga I. by the latter[1] is a pure invention, which was started for political reasons in order to give an apparent *locus standi* to this usurper. With the help of the fresh materials which are now available, I venture to publish a revised pedigree of the earlier Chôḷas, in which I have included the pedigree given in Vol. I. p. 112, and the details supplied by the Ṭêki plates of Chôḍagaṅga.[2] The figures in brackets after the names of kings denote the year of accession to the throne.

PEDIGREE OF THE CHOLA DYNASTY.



[1] See page 127 above.

[2] *Ep. Ind.* Vol. VI. p. 335. The name of Kundavai, the younger sister of Kulôttuṅga I., is taken from an inscription at Chidambaram; *ibid.* Vol. V. p. 105. That Râjarâja II. was the son of Kulôttuṅga II., appears from Mr. Venkayya's MS. copy of the *Râjarâjan-Ulâ.*

The Tanjore inscription of Kulôttunga I. supplies the name of Arumoḻi-Naṅgai, the queen of Vîrarâjêndra I.[1] As I have shown elsewhere,[2] his daughter was given in marriage to the Western Châlukya king Vikramâditya VI.; his son and successor was Parakêsarivarman *alias* Adhirâjêndradêva; and the latter was succeeded by Râjêndra-Chôḻa II. *alias* Kulôttuṅga-Chôḻa I.

Dr. Burnell was the first to draw attention to the Tamil grammar *Vîraśôḻiyam* by Buddhamitra and to its commentary, which was written by Perundêvaṉâr, a pupil of the author, and which quotes a large number of Tamil works.[3] Both the grammar and its commentary have been edited by the late C. W. Damodaram Pillai in 1895. In the *Annual Report* for 1898–99 (p. 18), Mr. Venkayya remarks on this work as follows:—"The text (p. 6) refers to a Chôḻa king Vîrarâjêndra as the author's patron. In the commentary, which was admittedly written by a pupil of the author himself, the first few words of the historical introduction of the inscriptions of Râjêndra-Chôḻa I. are quoted as an illustration of a particular kind of metre.[4] The battle of Koppam[5] is mentioned in a verse cited as an illustration of another kind of metre (p. 141), and that of Kûḍalśaṅgamam in another quoted as an illustration of a figure of rhetoric (p. 196). These references prove that the commentary at least could not have been composed before the time of Vîrarâjêndra I., who fought the battle of Kûḍalśaṅgamam. As Vîrarâjêndra is mentioned in the text of the work as the author's sovereign, and as the commentary, in which the battle of Kûḍalśaṅgamam and no later historical event is mentioned, was written by the author's own pupil, the most natural inference is that the work itself was written during the time of Vîrarâjêndra I., who fought the battle of Kûḍalśaṅgamam." To this may now be added that Vîra-Chôḻa is mentioned as a surname of Vîrarâjêndra I. in No. 81 below, and that the *Vîraśôḻiyam* owes its title to this surname. Mr. Venkayya continues:—"Malaikkûṟṟam is mentioned in the commentary to the *Vîraśôḻiyam* (p. 196) as the district in which Poṉpaṟṟi, the native village of the author, was situated. Dr. Burnell identified this district with the Malakûṭa (Mo-lo-kiu-ch'a) of Hiuen-Tsiang, which he located in the delta of the Kâvêri.[6] But as Buddhamitra, the author of the *Vîraśôḻiyam*, was, according to its commentary, the lord of Toṇḍi, a sea-port in the Madura district, his native village of Poṉpaṟṟi has probably to be looked for in the Pâṇḍya country and has perhaps to be identified with 'Ponpetti,' about 10 miles south-west of Maṉamêlkuḍi (in the Paṭṭukkôṭṭai tâluka) which, in ancient times, was also included in the Pâṇḍya kingdom."

No. 81.—Inscription at Tirunamanallur.

This incomplete inscription (No. 371 of 1902) is engraved on the north wall of the *maṇḍapa* in front of the shrine in the Bhaktajanêśvara temple at Tirunâmanallûr in

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[1] Above, Vol. II. p. 232. Most of the inscriptions of Vîrarâjêndra I. mention his queen by her title Ulagamuḻududaiyâḷ, *i.e.* 'the mistress of the whole world,' and state that she was seated with him on the throne.

[2] See page 129 above.

[3] *South Indian Palæography*, second edition, p. 127, note 2.

[4] Page 122:—திரு மன்னி வளருமிருநிலமடந்தையும் போர்ச்செயப்பாவையுஞ்சீர்த்தனிச்செல்வியும்.

[5] See page 58 above.

[6] *Ind. Ant.* Vol. VII. p. 39 f. I have shown that this location is based on nothing but a misreading of certain inscriptions at Tanjore; see *ibid.* Vol. XVIII. p. 239 f. and above, Vol. II pp. 74, 95, 229 and 327.

the Tirukoilur (Tirukkôvalûr) tâluka[1] of the South Arcot district. It records an order which Vîrarâjêndra I. issued in the 4th year of his reign. As in other inscriptions, Tirunâmanallûr is here called Tirunâvalûr *alias* Râjâdittapuram,[2] and its Śiva temple Tiruttoṇḍîśvara, which is the Tamil equivalent of the modern name Bhaktajanêśvara.[3] The village is stated to have been included in Mêlûr-nâḍu, a subdivision of Tirumuṇaippâḍi, a district of Râjêndra-Chôḷa-vaḷanâḍu, while, according to an inscription of Râjêndra-Chôḷa I., Tirumuṇaippâḍi was a district of Jayaṅgoṇḍa-Chôḷa-maṇḍalam.[4] The end of the published portion refers to the village of Perumbâkkam in Mêlûr-nâḍu, which belonged to the temple and was surnamed Vîrarâjêndra-chaturvêdimaṅgalam after the king.[5] Perumbâkkam[6] is situated 4 miles west-north-west of Tirunâmanallûr.

TEXT.

1 ஸ்வஸ்தி ஸ்ரீ [|*] வீரமே துணையாகவுந் தியா[க]மே யணியாகவு[ம்] செங்கோலோச்சிக்-
கருங்கலி கடிந்து கூ[டல்]சங்கமத்து [ஆ]ஹவமல்லனை அஞ்சுவித்து விக்கலனையும்[7]
[உடை]ட புற[ங்கண்டு மற்றவன் மாதேவிய]ரொ[ா*][டு]ம் வஸ்துவாஹ[ந*]ங்கைய்-
[க*]கொண்டு[8] வீரஸிம்ஹாஸனத்து[9] உலகமுழுதுடையா(ள்)ளொடும் வீற்றிருந்தரு-
ளிய [10] கொவாஜகேசரிவந்மரான உடையார் ஸ்ரீவீரராஜேந்த்ரதேவர்க்[கு]

2 யாண்டு ச ஆவது [||*] ஸ்வஸ்தி ஸ்ரீ [||*] ஸகலபுவநாஸ்ர[ய*] ஸ்ரீமேதிநிவல்லப
மஹாராஜாதிராஜ சோழகுலஸுந்தர [பா]ண்ட்யகுலாந்தக ஆஹவமல்லகுலகால ஆஹவ-
[ம*]ல்லனை ஐம்மடி[11] வென் கண்ட ராஜாஸ்ரய வீரசோழ க[ரி]கா[ல]சோழ
ஸ்ரீவீரராஜேந்த்ரதேவ ராஜகேஸரிவந்மபெருமாநடிகள் கொகேரின்மைகொண்டான்
ராஜேந்த்ரசொழவளநாட்டுத்திருமுனைப்பாடி மெ[லூ]ர்நாட்டுத்திருநா[வ]லூராந ராஜா-
தித்தபுரத்து நகரத்த[ா*]ர்க்கு [|*] அவ்வூர் திருத்தொண்[டீ]ஸ்வரமு[டைய]

3 மஹாதேவர் தேவதானம் இந்நாட்டு பெ[ரு]ம்பாக்கம் வீரராஜேந்த்ரசதுர்வேதிமங்க-
லத்து[12] . . . .

TRANSLATION.

(Line 1.) Hail! Prosperity! While courage was (*his*) only help and liberality (*his*) only ornament, (*the king*) wielded the sceptre and dispelled the dark Kali (*age*). (*He*) terrified Âhavamalla at Kûḍalśaṅgamam, saw the retreating back of (*i.e.* put to flight) Vikkalaṉ [and Śiṅgaṇaṉ], and seized riches and vehicles[13] along with his (*viz.* Âhavamalla's) great queen. In the 4th year of (*this*) king Râjakêsarivarman *alias* the lord Śrî-Vîrarâjêndradêva, who was pleased to be seated on the throne of heroes together with (*his queen*) Ulagamuḻududaiyâḷ.

(L. 2.) Hail! Prosperity! Sakalabhuvanâśraya Śrîmêdinivallabha[14] *Mahârâjâdhirâja* Chôḷakula-Sundara Pâṇḍyakulântaka Âhavamallakula-Kâla Âhava-

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[1] No 320 on the *Madras Survey Map* of this tâluka.

[2] *Ep. Ind.* Vol VII. p 133 and note 2.

[3] See *ibid.* p 132.

[4] See *ibid.* p. 138.

[5] Among the fragments of the concluding portion of this inscription occurs the statement that a village, which may be identical with Perumbâkkam, received the new name Vira-Śôḻanallûr. This name is evidently derived from Vîra-Chôḷa, one of the titles of Vîrarâjêndra I.

[6] No. 251 on the *Madras Survey Map* of the Tirukoilur tâluka.

[7] Nos. 1, 3, 4. 5 and 6 of clause II. on p. 192 f. above add சிங்கணனையும்.

[8] Nos. 5 and 6 add விஜயாபிஷேகம் பண்ணி.

[9] Read ஸிம்ஹாஸநத்து.

[10] Read கொராஜகே.

[11] Read மும்மடி வென கண்ட.

[12] From here the stones bearing the inscription are out of order.

[13] *I.e.* horses, elephants, camels and chariots.

[14] *I.e.* 'the asylum of the whole world, the favourite of Fortune and of the Earth.'

mallanai-mummadi-ven-kaṇḍa Râjâśraya[1] Vîra-Chôla Karikâla-Chôla Śrî-Vîrarâjêndradêva Râjakêsarivarma-Perumâṇaḍigaḷ Kôṇêriṉmai-koṇḍâṉ[2] (*addresses the following order*) to the citizens of Tirunâvalûr *alias* Râjâdittapuram in Mêlûr-nâḍu, (*a subdivision*) of Tirumuṉaippâḍi, (*a district*) of Râjêndra-Sôḷa-valanâḍu:— . . . . of Perumbâkkam (*alias*) Vîra-râjêndra-chaturvêdimangalam in this *nâḍu*, a *dêvadâna* of (*the god*) Mahâdêva of the Tiruttoṇḍiśvara (*temple*) in that village . . . .

No. 82.—Inscription at Kilur.

This inscription (No. 273 of 1902) is engraved on the north wall of the *maṇḍapa* in front of the shrine in the Vîraṭṭâṇêśvara temple at Kiḷûr[3] near Tirukoilur (Tirukkô-valûr). As in other inscriptions, the temple is here called Tiruvîraṭṭâṇam and is stated to be situated at Tirukkôvalûr in Kuṟukkai-kûṟṟam, a subdivision of Jananâtha-valanâḍu.[4]

The inscription is dated in the 5th year of Vîrarâjêndra I. and records the gift of a lamp by a native of Kûriyûr in Śenguṉṟa-nâḍu, a subdivision of Râjêndra-Chôḷa-valanâḍu. Kûriyûr is stated to have been a hamlet in the west of Vîrarâjêndra-chaturvêdimangalam. According to No. 81 above, this was a surname of Perumbâkkam, which belonged to another subdivision of Râjêndra-Chôḷa-valanâḍu; but the map does not show any village named Kûriyûr on the west of Perumbâkkam.

Text.

1 ஸ்வஸ்தி ஸ்ரீ [||*] [வீ]ரமே துணையாகவும் [தி]யாகமே ய[ணி]யா[கவு]ம் செங்கோ-
லொச்சி கருங்கலி [க]டிந்து [5]ஒடல்சங்கத்து ஆகவம[ல்]-

2 லனை அஞ்சுவித்து விக்க[ல]னையுஞ்சிங்கணனையுமுடை- [பு]றங்க[ண்]டு மற்றவ[ன்]
மஹாதேவியரொடும் வஸ்துவாஹநங்க[ளை]க்-

3 கொண்டு இருகாலாவதும் குதித்த களத்து ஆஹவ[ம*]ல்ல[னை] அ]ஞ்சுவித்து
தன்னுடன் [பி]றந்த முன்னவர் [வி]ரதமு[டி]த்து வெ[ங*]கை[ந]ா-

4 [டு]ங்கைக்கொண்டு[6] விசை[ய][ா*]பிஷேகம் பண்ணி[யு]லக[முழு]துடைய[ா]ளொ-
டும் [7]விரஸிம்ஹாஸ[நத்]து [8]விற்றிருக்கரு[ளிய கோ]-

5 விராஜகேசரிவந்மரான உடையார் [9]ஸ்ரீவிரராஜேந்த்ரதேவ[ர்க்கு] யாண்டு ௫ ஆவது
ஜ[ந]நாதவளநாட்டு [குறு]க்கைக்கூற்றத்[து தி]ருக்-

6 [கோ]வலூர் [10] [தி]ருவிரட்டாநமுடை[ய] [11]மஹாதேவற்கு ராஜேந்த்ர[சோ]ழவள-
நாட்டு [11] கூரியூர் [12]விரராஜே[ந்த்ர]சதுர்வேதிமங்[க]லத்[து]

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[1] *I.e.* 'the god of Love of the Chôḷa family, the destroyer of the Pâṇḍya family, the god of Death to the family of Âhavamalla, who saw the back of (*i.e.* who put to flight) Âhavamalla three times, the asylum of kings.'

[2] See above, p. 44, note 8.

[3] This village is entered as Kiḷaiyûr (No. 116) on the *Madras Survey Map* of the Tirukoilur tâluka of the South Arcot district.

[4] See *Ep. Ind.* Vol. VII. p. 138.

[5] Read கூடல்.

[6] Nos. 9 and 11 of the list on p. 193 above read வேங்கைநாடு மீட்டுக்கொண்டு and place these words before தன்னுடன் பிறந்த.

[7] Read வீர.

[8] Read வீற்றி.

[9] Read ஸ்ரீவீர.

[10] Read கோவலூர் திருவீர

[11] The two syllables டு are entered above the line.

[12] Read வீர

7 மெலபிடாகை செஙகுன[ற]நாட்டு கூரியூர [இரு]கக[ப்ப]டி உலகன மொடனென
என மக[ன] மொ[டன] சூ[ற்ற]-

8 கைசசாத்தி வை[த்த*] [தி]நதாவிளககு க ஙக்[கு] வி[ட்ட] பொ ஆ[டு] சாவ
[|*] [இ]வை சாவா [மூவ]ா பெ[ர]ா[டு] [|*] இவை ைக[க்]கொ[ண்டு*]

. . . .

9 [பன்]மாகெசுர [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! While courage was (*his*) only help and liberality (*his*) only ornament, (*the king*) wielded the sceptre and dispelled the dark Kali (*age*). (*He*) terrified Âhavamalla at Kûḍalśaṅgam, saw the retreating back of Vikkalaṉ and Śiṅgaṇaṉ, and seized riches and vehicles along with his (*viz.* Âhavamalla's) great queens.

(L. 3.) (*He*) terrified Âhavamalla yet a second time on the appointed battle-field, fulfilled the vow of the elder brother who was born with him,[1] seized Vêṅgai-nâḍu, and performed the anointment of victors.

(L. 4.) In the 5th year of (*this*) king Râjakêsarivarman *alias* the lord Śrî-Vîrarâjêndradêva, who was pleased to be seated on the throne of heroes together with (*his queen*) Ulagamuḻududaiyâḷ,— I, the *Maṉṟâḍi* Ulagaṉ Môḍaṉ, residing at Kûriyûr in Śeṅguṉṟa-nâḍu, a hamlet in the west of Vîrarâjêndra-chaturvêdimaṅgalam, an independent village[2] in Râjêndra-Śôḻa-vaḷanâḍu, gave 1 perpetual lamp for the merit of[3] my son Môḍaṉ Śûṟṟi to (*the god*) Mahâdêva of the Tiruvîraṭṭâṇam (*temple*) at Tirukkôvalûr in Kuṟukkai-kûṟṟam, (*a subdivision*) of Jananâtha-vaḷanâḍu. For (*this lamp I*) gave 48 big sheep. These big sheep (*shall*) neither die nor grow old.[4] Having received these (*sheep*), ... [This gift is placed under] the protection of [all *Mâhê*]*śvaras*.

No. 83.—INSCRIPTION AT TINDIVANAM.

This inscription (No. 207 of 1902) is engraved on the south wall of the *maṇḍapa* in front of the shrine in the Tintriṇîśvara temple at Tiṇḍivaṇam, the head-quarters of a tâluka of the South Arcot district. The end of most lines (including the date in line 11) is covered by a brick wall, which was temporarily removed for preparing an inked estampage.

The inscription is dated in the 6th year of Vîrarâjêndra I. and records the gift of 12 cows to the Tiruttiṇḍîśvara temple at Giḍaṅgil in Ôymâ-nâḍu.[5] Giḍaṅgil is now the name of a suburb of Tiṇḍivaṇam.

TEXT.

1 ஸ்வ[ஸ்தி] ஸ்ரீ [||*] [வீ]ரமெ துணையாகவுந்தியாகமெயணியாகவு[ஞ்செ][சங்கொ*]-

2 காலொச்சிக்கருங்கலி கடிந்து கூடலசங்கமத்தாஹவமல்லனையஞ்-

3 சுவித்து விக்கலனையுஞ்சிஙகணனையு[மு*]டை புறஙகணடு மறறவன் தெவியெ[வி]-

4 யரொடு வஸ்து[வ]ாஹநங்கைக்கொணடு இரண்டாம விசையிலுங்குறித்த

5 களத்தாஹ[வ]மல்லனை அஞ்சுவித்து வெங்-

6 கைநாடு [6]மிட்டுக்கொண்டு தனனுடன் பிறந்த முன்னவர் விரதமுடித்து முனறும்[7]
வி-

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[1] *I.e.* from the same mother.

[2] On *taniyûr* see above, p. 3, note 7.

[3] See *Ep. Ind.* Vol. VII. p. 135, note 1.

[4] Compare *ibid.* p. 134, note 2.

[5] See above, p. 148 and note 3.

[6] Read மீட்டு.

[7] Read மூன்றும.

7 சையிலும் [1] சொமியாங் கட்டிய கண்டிகை அவிழ்ப்பதன [மு]ந்[ம] கம்பிலி சுட்டு [க]-

8 [ரடி]கல்லில ஜயஸ்தம்பநாட்டி தெவநாதந் முதல [2] மாசா[ம]ந்தரைச [ச]க்க[ர]-

9 க்கொட்டத்துத்தாத்திபவாகனூரிய தாரபட பிடித்துக்கொண்[டு]

10 குச்சி [3] மிட்டு [4] எல்லை கடந்து நிலைபிட்டு விஜெயஸிம்ஹாஸனத்து உலகமுழுது-
[டை]யாளொ-

11 டும் [வீ]றறிருந்தருளிய கொ ராஜகெஸரிவெந்மரான உடையார் [5] ஸ்ரீவிரராஜெந்த்ர-
தெவற்கு யாண்டு [6] சு வது

12 [7] ஓய்[ய்]மாநாட்டுக்கிட [8]ங்கில்த்திருத்திண்டீசுவர(ம்)முடைய மஹாதெவர்க்குத்-

13 [தி]ருநாயற்று-

14 க்கிழமை புறம்-

15 பு ஸ்ரீவெலி எழுந்தரு-

16 ளுமறைக்கு அ[மு]து

17 செய்தருளத்[த]யி-

18 ர் நாழியும் நெய்

19 அழாக்கும் ஹெ[ர]-

20 மத்துக்[கு] அழா-

21 க்கும் ஸ்ரீவலிக்கு நெய் உரியும் ஆக மெய முவுழக்குக்கும் விட்ட பசு பந்திரண்-
டும் விட்டென் வரொரைரக்

22 சிங்கமாணிபான தொண்டைமாந் [செ]சாழப்பெரியனையனெந் [|*] இப்பசுப்பந்தி-
ரண்டுங்கொண்டு இ-

23 ந்நிசெந்தஞ்சந்த்ராதி[த்*]தவற்செ[லு]த்தக்கடவொமாணொம் இக்கொயிலித்திருவுண்ணாழி-
கைசபை-

24 யொம் [|*] இது பந்நமாஹெ[ஸ்வ]ரர் ரக்ஷை [||*] [9]

TRANSLATION.

(Line 1.) Hail! Prosperity! While courage was (*his*) only help and liberality (*his*) only ornament, (*the king*) wielded the sceptre and dispelled the dark Kali (*age*).

(L. 2.) (*He*) terrified Âhavamalla at Kûḍalśaṅgamam, saw the retreating back of Vikkalaṉ and Śiṅgaṇaṉ, and seized riches and vehicles along with his (*viz.* Âhavamalla's) great queens.

(L. 4.) (*He*) terrified Âhavamalla yet a second time on the (*previously*) appointed battle-field, recovered Vêṅgai-nâḍu, and fulfilled the vow of the elder brother who was born with him.

(L. 6.) On a third occasion (*he*) burnt (*the city of*) Kampili before Sômêśvara could untie the necklace which (*he*) had put on, [10] and set up a pillar of victory at Kaṟaḍikal.

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[1] Read சொமீ.
[2] There is an erasure between ம and ஸ.
[3] Before குச்சி the writer seems to have omitted கன்ன ; compare above, No. 28, ll. 1 and 4, and No. 29, l. 5. No 13 on p. 193 above has a break and after it ச்சியுமிட்டு.
[4] Read மீட்டு.
[5] Read ஸ்ரீவீர.
[6] Read யாண்டு.
[7] See above, p. 146 and note 3.
[8] The ட is entered below the line.
[9] Here follows a passage which is mutilated at the end, and which records that the same தொண்டைமான் சொழப்பெரியனையன் gave 30 *kâśu* for offerings of rice on Sundays.
[10] From the next following inscription (No. 84, l. 5 f.) it appears that Sômêśvara II. had to give up the necklace, which was the sign of his dignity of heir-apparent, in favour of his younger brother Vikramâditya VI., who had made his peace with Vîrarâjêndra I.

(L. 8.) (*He*) expelled the great *Sâmantas* beginning with Dêvanâtha from Śakkara-koṭṭam and seized their wives.

(L. 10.) (*He*) recovered [Kaṇṇa]kuchchi (*i.e.* Kanyakubja), crossed the boundaries and fixed (*them*). In the 6th year of (*this*) king Râjakêsarivarman *alias* the lord Śrî-Vîrarâjêndradêva, who was pleased to be seated on the throne of victory together with (*his queen*) Ulagamuḻududaiyâḷ,— I, Îśvaraṉ Śingamâṇi *alias* Toṇḍaimâṉ Śôḻapperiyaraiyaṉ, granted twelve cows to (*the god*) Mahâdêva of the Tiruttiṇḍîśvara (*temple*) at Giḍaṅgil in Ôymâ-nâḍu. (*These cows were*) granted in order to (*supply*) three *uḻakku* of ghee, *viz.*[1] one *uri* of ghee for the *śribali*, one *aḻâkku* (of ghee) for the *hôma*, and one *aḻâkku* of ghee and one *nâḻi* of curds for offerings on those holy Sundays on which (*the god*) is carried outside (*for*) the *śribali*.

(L. 22.) Having received these twelve cows, we, the members of the assembly (*in charge*) of the store-room[2] of this temple, shall have to supply these requirements as long as the moon and the sun shall last.

(L. 24.) This (*gift is placed under*) the protection of all *Mâhêśvaras*.

No. 84.—Inscription at Perumber.

This inscription (No. 266 of 1901) is engraved on the east wall of the *maṇḍapa* in front of the shrine in the Tâṇḍôṉṟîśvara temple at Perumbêr and is dated in the 7th year of Vîrarâjêndra I. It records a grant of land to the Tiruttâṇṭôṉṟi-Mahâśrîkaraṇa-Îśvara temple at Perumbêṟûr *alias* Tribhuvananallûr. As in another Perumbêr inscription (No. 78 above), Perumbêṟûr is here called a hamlet of Śrî-Madurântaka-chaturvêdimaṅgalam, the modern Madurântakam. Line 16, which is incomplete, mentions Vîra-Śôḻaśêri, a portion of the city which is also referred to at the end of No. 78 above.

Text.

1 ஸ்வஸ்தி ஸ்ரீ [||*] [வீ]ரமெய் துணையாகவுந்தியாகமேயணியாகவுஞ் செங்கோலோச்சிக்-
கருங்கலி கடிந்து தென்-

2 னாட்ட[லை] கொ[ண்]டு சேரல[னை]த்திறை கொண்டு சிங்களதேசம் [3]வடிப்படுத்து
வெங்களத்தாஹவம[ல்]-

3 லனை ஐய[ம]டி[4] யேன்[5] கொண்டு [வே]ங்கைநாடு மீட்டுக்கொண்டு த[ன்னுட]ன்
பிறந்த முன்னவர் விரதமுடி-

4 த்து வ[ந்]தடி ப[ணி]ந்த சளுக்கி விஜயாதித்தர்க்கு மண்டலம்[6] அருளிக்கழலடி
பணிந்த ம[ன்]னர்க்குக்கடாரம் எறிந்து குடு[த்]த-

5 ரு[ளி] [7]சோமி[ஶ்வ]ரன் கன்[ன]ரதேசம் கைவிடத்[து]ரத்தி வந்தடி வணங்கிய
சளுக்கி விக்கிரமாதித்தனை[8] எண்டிசை

6 நிகழ் கண்[டி]கை சூட்டி இரட்டபாடி ஏழரை இலக்கமும் எறி[ந்து] குடுத்தருளி
[வி]ஜயஸிங்காசனத்துலகமுழுதுடையா-

7 ளொடும் [9]விற்றிருந்தருளிய [10]கோவிராராஜகேசரிவர்ம்மரான உடையார் [11]ஸ்ரீவிராராஜேந்த்ர-
தேவற்கு யாண்டு ஏழாவது [|*]

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[1] In accordance with Vol. II. p. 48, note 5, 1 *uri* + 1 *aḻâkku* + 1 *aḻâkku* are equal to 3 *uḻakku*.

[2] See above, p. 20, note 5.

[3] Read அடி.

[4] Read ஜம்மடி.

[5] No. 15 of the list on p. 193 above reads வென் கண்டு.

[6] No. 15 reads வெங்கைமண்டலம்.

[7] Read சோமீ.

[8] No. 15 reads தித்தற்கு.

[9] Read வீற்றி.

[10] Read ரவிராஜ.

[11] Read ஸ்ரீவீர.

8 முராட்சஙக்கினை[ய] முடக்காற்றில் முதுகு கண்டு முங்வாழி இரட்டராஜகுல[க]ா-
லனை[1] [இ*]ல் வீராரஜெகுரன் புயங்கொணடு பொது நீ-[2]

9 க்கி ஆள்கிற ஜயங்கொண்டசொழமணடலத்து[3] களத்தூரகொட்டத்து தநியூ[ர்] ஸ்ரீ-
மதுராஙககசருப்பெதிமங்கலத்-

10 து பெருங்குறிஸபெஹையொம எழுத்து — கம்முர்[4] பி[ட]ாகை பெரும்பெருாரான
திரிபுவநநல்லூ[ர்] திருத்தான்தொன்றிஶ-

11 ஹராஸ்ரீகரணஙஙமுடைய[ா*]ர்க்கு இறையிலியாக விட்ட நிலம் பெருமபெருா
[ஏ]ரி கரைக்கு தெற்கும் இவ்வெரிநி[ந்]-

12 றும் அமபலத்து தூம்பின்னின்றும் தென்மெற்கு நொக்கி பொந வாய்க்காலுக்கு
மெற்கு இவ்வாய்க்கால்[நி]-

13 ன்றும் இத்தெவர் ெ[க]ாயிலெ எற பொந வழி வரம்புக்கு வடக்கும் இத்தெவா
கொயிலில் கிழக்கில் சதுரவறுதிக்கு

14 கிழக்கும் [ந]ிவுள் ப[ர]ப்பும் தாழ்வும் இன்றி மஞ்சிக்கமாக கிடந நிலத்தில
முந்று[5] பாடகம் திருத்தி இத்தெ-

15 தவற்கு திரு[ச்]சென்[ெ*]ந[ல்]நடைக்கும் திருவாராதனை செய்வ[ா*]ர்க்குமாக இறை-
யிலியாக குடுத்தொம் பெருஙகுறிஸ-

16 பெஹையொம் [|*] பணித்தார் [6]விரசொழசெரி ெ[வ]ற்புறத்து . . . .
. . . த பணியால் [ச]ருடை . . . . . .

TRANSLATION.

(L. 1.) Hail! Prosperity! While courage was (*his*) only help and liberality (*his*) only ornament, (*the king*) wielded the sceptre and dispelled the dark Kali (*age*). (*He*) took the head of the king of the South (*i.e.* the Pâṇḍya),[7] levied tribute from the Śêralaṉ (*i.e.* the Chêra king), and subdued the Śiṅgaḷa (*i.e.* Siṁhala) country.

(L. 2.) (*He*) saw the back of (*i.e.* put to flight) Âhavamalla five times in hot battles, recovered Vêṅgai-nâḍu, fulfilled the vow of the elder brother who was born with him, and bestowed the [Vêṅgai]-maṇḍalam on the Śaḷukki (*i.e.* Chalukya) Vijayâditya who came and worshipped (*his*) feet.

(L. 4.) Having conquered (*the country of*) Kaḍâram, (*he*) was pleased to give (*it*) (*back*) to (*its*) king who worshipped (*his*) feet (*which bore*) ankle-rings.

(L. 5.) (*He*) chased Sômêśvara (*and forced him*) to abandon the Kaṉṉara country, invested the Śaḷukki Vikramâditya, who came and bowed to (*his*) feet, with the necklace which illumined the eight directions, and was pleased to conquer and to grant (*to him*) the seven and a half *lakshas* of Raṭṭapâḍi.[8]

(L. 6.) In the seventh year of (*this*) king Râjakêsarivarman *alias* the lord Śrî-Vîrarâjêndradêva, who was pleased to be seated on the throne of victory together with (*his queen*) Ulagamuḻududaiyâḷ.

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[1] The ல is entered below the following ன. [2] Read நீக்கி.

[3] Instead of the passage beginning with line 8 and ending here, No. 16 has the following :— வெ[ன்]கு-[றி]த்[த] களஞ்தனில் பொர்க்களத்து புறங்கொண்டு இர[ட்]டகொனை புர[ட்]டடக்கி நிகல் வீரரா-ஜெந்தி[ன்*] [நி]லங்கொண்டு பொது நீ[க்]கி ஆட்கின்ற ஜயங்கொண்டசொழமண்டலத்து.

[4] Read மூர். [5] Read மூன்று. [6] Read வீர.

[7] As will appear from No. 88 below, the 'taking of the head of the Pâṇḍya' means that the king, being seated on his throne, placed his foot on the head of the latter.

[8] This passage was already quoted above, p. 65, note 1, from No. 175 of 1894 (No. 16 on p. 193 above).

(L. 8.) The writing of us, the great assembly[1] of Śrî-Madhurântaka-chaturvêdi-maṅgalam, an independent village[2] in Kalattûr-kôttam, (*a district*) of Jayaṅgoṇḍa-Śôḷa-maṇḍalam, which is ruled over—having conquered (*it by the strength of his*) arm and having made it his exclusive property[3]—by the warlike Vîrarâjêndra, the god of Death to the family of the Raṭṭa king, (*whose*) anger abated (*only*) after seeing the back of the obstinate Śaḷukki (*i.e.* Chalukya) on (*the bank of*) the winding river.[4]

(L. 10.) (*The following*) land was granted, free of taxes, to the god of the Tiruttâṉ-tôṉṟi-Mahâśrîkaraṇa-Îśvara (*temple*) at Perumbêṟûr *alias* Tribhuvananallûr, a hamlet of our village.

(L. 11.) Three *pâḍagam*[5] in the land which had been lying as *mañjikkam*,[6] without being levelled and dug up, within (*the following boundaries*): to the south of the bank of the tank at Perumbêṟûr; to the west of the channel running towards the south-west from the (sluice called) *Ambalattu-tûmbu* of this tank; to the north of the margin of the road leading from this channel up to the temple of this god; and to the east of the end of the square (*field*) on the east of the temple of this god.

(L. 14.) Having reclaimed (*this land*), we, the great assembly, gave (*it*) to this god, free of taxes, for (*supplying*) paddy of the red kind to the temple[7] and for (*supporting*) those who perform the worship in the temple.

(L. 16.) (*This*) was ordered by . . . . . of Vêṟpuṟam, (*in charge of*) Vîra-Śôḷaśêri . . . .

IX.—INSCRIPTIONS OF KULOTTUNGA-CHOLA III.

As I have stated on page 43 above, the time of Kulôttuṅga-Chôla III., the immediate predecessor of Râjarâja III., is settled by an inscription at Nellore, which couples Śaka-Saṁvat 1119 with the 19th year of his reign. Professor Kielhorn's calculations of the dates of twenty inscriptions of this king have shown that his reign commenced between the 8th June and 8th July A.D. 1178.[8]

The records of the reign of Kulôttuṅga III. are so numerous that a complete list of them would occupy too much space. I subjoin a list of those opening with a historical introduction, the first word of which is புகல்..

1. 3rd year : Tirumâṇikuḻi, No. 85 below.
2. 5th year : Chidambaram, No. 121 of 1887–88.
3. Do. do. No. 122 of 1887–88.
4. 8th year : Tiruveṅgâḍu, No. 118 of 1896.[9]
5. 9th year : Chidambaram, No. 86 below.

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[1] See above, p. 176, note 2.
[2] On *taniyûr* see above, p. 3, note 7.
[3] Literally, 'having stopped its being the common property (of other kings).' The same phrase (பொதுநீக்கி) occurs in a description of the reign of Râjamahêndra; see p. 191 above, clause *h*.
[4] Compare above, p. 191 and note 8. In No 16 of the list on p. 193 above, the whole passage runs as follows (see above, p. 203, note 3):—"Jayaṅgoṇḍa-Śôḷa-maṇḍalam, which is ruled over—having conquered the earth and having made it his exclusive property—by the warlike Vîrarâjêndra, (who) put a stop to the deceit of the Raṭṭa king after seeing (his) back in an encounter on the battle-field which (the enemy) had appointed (in his) fury."
[5] See above, p. 177 and note 3.
[6] Compare above, p. 30 and note 4.
[7] திருச்செந்நெல்ஏரி is evidently the same as திருச்செந்நெல்லேரி, which occurs in Vol. I. p. 117, line 5.
[8] See *Ep. Ind.* Vol. VII p. 8 and p. 169.
[9] *Ep. Ind.* Vol. IV. p. 264, No. 23.

6. Undated [1]: Tirukkollambûdûr, No. 1 of 1899.
7. 11th year: Chidambaram, No. 87 below.
8. 19th year: Tiruvorriyûr, No. 404 of 1896.
9. Do. Śrîrangam, No. 88 below.
10. 21st year: Tirumâṇikuḷi, No. 170 of 1902.[2]
11. 34th year: Tirumalavâḍi, No. 74 of 1895.[3]

In the majority of these inscriptions (Nos. 1, 4, 5, 7 to 10) the king is called Parakêsarivarman *alias Tribhuvanachakravartin* Kulôttunga-Chôḷadêva. Two inscriptions (Nos. 2 and 3) substitute Vîrarâjêndradêva (II.) for Kulôttunga-Chôḷadêva, and the two remaining inscriptions (Nos. 6 and 11) have instead of it Kônêrimêṉkoṇḍâṉ [4] and Tribhuvanavîradêva, respectively. In his inscriptions without historical introduction, the king is called either Kulôttunga-Chôḷadêva or Tribhuvanavîradêva. The second name occurs in records of the 27th to 37th years.[5] In a single inscription the king bears the name Vîrarâjêndra-Chôḷadêva.[6]

Two inscriptions of the 9th year [7] prefix to the name of the king the relative sentence மதுரை கொண்டருளின, 'who was pleased to take Madurai.' In records of the 10th to 31st years, this sentence is amplified into மதுரை கொண்டு பாண்டியன் முடித்தலை கொண்டருளிய,[8] 'who, having taken Madurai, was pleased to take the crowned head of the Pâṇḍya.'[9] Other inscriptions, of the 12th to 29th years, read மதுரையுமீழமுங்கொண்டு பாண்டியன் முடித்தலையுங்கொண்டருளின,[10] 'who, having taken Madurai and Îḷam, was pleased to take also the crowned head of the Pâṇḍya.' An inscription of the 14th year [11] has மதுரையுமீழமுங்கொண்டருளின, 'who was pleased to take Madurai and Îḷam.' In inscriptions of the 23rd to 31st years, we find ஈழமும் மதுரையும் பாண்டியன் முடித்தலையுங்கருவூரும் கொண்டருளின,[12] 'who was pleased to take Îḷam, Madurai, the crowned head of the Pâṇḍya, and Karuvûr.' Finally, certain inscriptions of the 31st to 37th years add to the king's conquests, that he 'was pleased to perform the anointment of heroes and the anointment of victors:'— மதுரையுமீழமுங்கருவூரும் பாண்டியன் முடித்தலையுங்கொண்டு வீராபிஷேகமும் விஜயாபிஷேகமும் பண்ணியருளிய.[13]

The introductions of the inscriptions of the 3rd, 5th and 8th years [14] do not contain any statement of historical interest. An inscription of the 9th year (No. 86 below) relates that Kulôttunga III. assisted Vikrama-Pâṇḍya against the son of Vîra-Pâṇḍya, defeated the

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[1] The fourth year is referred to in line 14 f.

[2] *Ep. Ind.* Vol. VII. p. 174, No. 74.

[3] *Ibid.* Vol. IV. p. 220, No. 18.

[4] The grant portion of No. 6 shows that this was a title of Kulôttunga-Chôḷa III. For, according to line 15, the village granted received the name Kulôttunga-Śôḷaṉ-Kaḷattûr.

[5] No. 93 of 1900 is dated in the 39th year of *Tribhuvanachakravartin* Tribhuvanavîradêva. As it omits the usual epithets of the king, it need not necessarily belong to Kulôttunga III.

[6] See *Ep. Ind.* Vol. VII. p. 172, No. 68.

[7] No. 86 below, and No. 125 of 1896.

[8] See Nos 87 and 88 below; and *Ep. Ind.* Vol. VII. p. 172, No. 69, and p. 173, No. 72. In No. 37 above, and *Ep. Ind.* Vol. V. p. 199, No. 31, Vol. VI. p. 281, No. 44, Vol. VII. p. 172, No. 70, and p. 173, No 71, the first கொண்டு is omitted.

[9] *I.e.* 'who placed his feet on the crown of the Pâṇḍya king.' See below, p. 215, note 4.

[10] See *e.g. Ep. Ind.* Vol. IV. p. 219, No. 16, and Vol. VII. p. 174, No. 74. In No. 36 above, and *Ep. Ind.* Vol. V. p. 198, No. 29, and Vol. VII. p. 174, No. 73, the first கொண்டு is omitted.

[11] *Ep. Ind.* Vol. VII. p. 6, No. 60.

[12] See *e.g.* above, Nos 23 and 24.

[13] See *e.g. Ep. Ind.* Vol. IV. p. 220, No. 18, and Vol. V. p. 199, No. 30.

[14] Nos 1 to 4 of the list on p. 204 above.

Mara (*i.e.* Marava?) army,[1] drove the Simhala army into the sea, took Madurai (*i.e.* Madhurâ) from Vira-Pândya and bestowed it on (Vikrama-) Pândya. An inscription of the 11th year (No. 87 below) also refers to the defeat of the son of Vira-Pândya and to the bestowal of Kûdal (*i.e.* Madhurâ) on Vikrama-Pândya, and adds that Vira-Pândya revolted again, but that Kulôttunga III. 'took his crowned head,'[6] *i.e.* that, while seated on the throne, he placed his feet on the crown of the Pândya king. An inscription of the 19th year (No. 88 below) first notices an expedition into the North, at the end of which the king entered Kachchi, *i.e.* Conjeeveram. As in the inscription of the 11th year, it is then stated that he defeated the son of (Vira-)Pandya, took Madurai and bestowed it on Vikrama-Pândya, and that he 'took the crowned head' of Vira-Pândya, who had revolted again and given him battle at Nettûr.[2] The next-following passage relates that he pardoned the Pândya king, *i.e.* apparently Vira-Pândya, and the Chêra king, who seems to be identical with the person who is subsequently called Vira-Kêraḷa.[3] Finally, an unnamed Pândya king who bore the surname 'chief of the family of the Sun' received valuable presents. An inscription of the 21st year adds that Kulôttunga III. placed his feet on the crown of the king of Îḷam, *i.e.* Ceylon.[4]

In his *Annual Report* for 1898–99, Mr. Venkayya has shown that the invasion of the Pândya country during the reign of the Ceylon king Parâkramabâhu, which is related in chapters 76 and 77 of the *Mahâvaṁsa*, fell into the reign of the Chôḷa king Râjâdhirâja II. During this war there were two claimants for the throne of Madhurâ. One of them, Vîra-Pândya, the son of Parâkrama-Pândya, was supported by the Singhalese, and the other, Kulaśêkhara, by the Chôḷas. The former is probably the same person as the Vîra-Pândya who was defeated and humiliated by Kulôttuṅga III., while, as Mr. Venkayya suggests, Vikrama-Pândya, the protégé of Kulôttuṅga III., may have been the successor of Kulaśêkhara, the claimant to the Pândya throne whose part had been taken by Râjâdhirâja II.

If the foregoing inferences are accepted, it would follow that Râjâdhirâja II. was either the immediate predecessor or one of the predecessors of Kulôttunga III. on the Chôḷa throne. That these two kings were intimately connected, may be concluded also from the fact that an inscription of the 17th year of Kulôttuṅga III.[5] opens with the first sentence of a historical introduction" which is given in full at the beginning of an inscription of the 5th year of Râjakêsarivarman *alias Tribhuvanachakravartin* Râjâdhirâjadêva (No. 262 of 1902). Another point which connects these two kings is, that an inscription of the 11th year of Râjakêsarivarman *alias Tribhuvanachakravartin* Râjâdhirâjadêva (No. 3 of 1899), which opens with the words கடல் சூழ்ந்த பாரமாதரும், prefixes to the king's name the epithet மதுரையும் ஈழமும் கொண்டருளி, which was later on borne by Kulôttunga III.[7]

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[1] The Maravas are a tribe in the Madura and Tinnevelly districts. They are referred to in the *Mahâvaṁsa*, chapter 76, verses 132, 250 and 263

[2] A village of this name is situated in the Śivagaṅgâ Zamindâri, 5 miles west of Iḷaiyaṅguḍi. Neṭṭûr is also mentioned in the *Mahâvaṁsa*, chapter 76, verses 192, 216, 222, 289, 298, 299, 307, 309 and 313.

[3] This king must be different from, and earlier than, Jayasiṁha Vira-Kêraḷavarman, on whom see *Ep. Ind.* Vol. IV, p. 146, note 2, and p. 293.

[4] See below, p. 218, note 8

[5] *Ep. Ind.* Vol. VII, p. 172, No. 70.

[6] [illegible]

[7] See above, p. 205 and note 11.

In four of the six inscriptions of Râjâdhirâja II. which open with கடல் சூழ்ந்த பார்மாதரும், the king is not called Râjakêsarivarman, but Parakêsarivarman. One of these four inscriptions [1] shows that the 8th year of Râjâdhirâja II. was about 15 years later than the 19th year of Râjarâja II., as will appear from the following extract.

1 ஸ்வஸ்தி ஸ்ரீ [।*] கட[ல்] சூழ்ந்த பார்மாத[ரு]ம் . . . . கோப்பரகேஸரிபந்மரா[ன தி]ரிபுவனச்சக்ரவத்திகள் ஸ்ரீராஜாதிராஜதேவர்க்கு யாண்டு அ ஆவது காத்திகைமாஸத்து முதற்றியதிநாள் உடையார

2 ராஜராஜ[தே]வர்க்கு யாண்டு ௰[௯] ஆவது தைமாஸமுதல் திரிபுவநச்சக்ரவத்திகள் ஸ்ரீராஜாதிராஜதேவர்க்கு யாண்டு அ ஆவது ஐப்பசிமா[ஸ]ம [வ]ரை யாண்டு பதினைஞ்சில்.

"On the first solar day of the month Kâttigai in the 8th year of king Parakêsarivarman *alias* the emperor of the three worlds, the glorious Râjâdhirâjadêva,— in the fifteen years from the month Tai in the 19th year of the lord Râjarâjadêva to the month Aippaśi in the 8th year of the emperor of the three worlds, the glorious Râjâdhirâjadêva."

Consequently Râjarâja II. must have been either the immediate predecessor or one of the predecessors of Râjâdhirâja II.

In eight inscriptions of Râjarâja II. which open with பூ மருவிய திருமாதும், [2] the king bears the epithet Parakêsarivarman. Besides, there are two inscriptions of his which have the same introduction as those of Râjâdhirâja II. (கடல் சூழ்ந்த பார் *etc.*). In one of these (No. 219 of 1901) Râjarâja II. is called Parakêsarivarman, and in the second (No. 375 of 1902) Râjakêsarivarman.

To return to Kulôttuṅga III., an inscription of his 19th year asserts that he undertook an expedition into the North and entered Conjeeveram. [3] This statement is borne out by the fact that three inscriptions of his reign are found at Conjeeveram [4] and five others as far north as Nellore. [5]

The following vassals of Kulôttuṅga III. are mentioned in epigraphical records :—

1.—Madhurântaka-Pottappi-Chôḷa *alias* Tammusiddhi-araiśaṉ [6] made a grant to the Vishṇu temple at Nellore *alias* Vikramasiṁhapuram [7] in the 26th year of Kulôttuṅga III.(=A.D. 1203-4). Another Nellore inscription of the [3]1st year (=A.D. 1208-9) refers to Madhurântaka-Pottappi-Chôḷa *alias* Nallasiddh-arasar. [8] Other inscriptions of Tammusiddhi are dated in Śaka-Saṁvat 1127 and 1129 (=A.D. 1205-6 and 1207-8), [9] and Nallasiddhi was the name of an uncle of his. [10]

2.—An inscription of the 5th May A.D. 1205 in the Êkâmranâtha temple at Conjeeveram [11] records the gift of a lamp by the Gaṅga chief Śiyagaṅga Amarâbharaṇa

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[1] No. 7 of 1893. in the Êkâmranâtha temple at Conjeeveram.

[2] See p. 79 above.

[3] See p. 206 above.

[4] Nos. 36 and 38 of 1893, and *Ep. Ind.* Vol. VI. p. 281, No. 44.

[5] For the date of one of them, see *Ep. Ind.* Vol IV. p. 219, No. 16.

[6] No. 195 of 1894 :— மதுராந்தகப்பொ[த்]தப்பிச்சோழனான த[ம்மு]ஸித்தியரைசன்.

[7] ஜயங்கொண்டசோழமண்டலத்துச்செகிநலமாணிக்கவனநாட்டுப்பெருநாட்டு நெல்லூரான விக்கிரமசிங்கபுரத்துத்[தி]ருப்பாற்கடற்கிடந்தருளிந்விண்ணகரிற்பள்ளிகொண்[ட]பெருமாளுக்கு. Nellore is mentioned under the name Vikramasiṁhapuram in the Bitraguṇṭa grant of Saṁgama II., *Ep. Ind.* Vol. III. p. 24.

[8] No. 205 of 1894 :— ம[து]ராந்தகப்பொத்தப்பிச்சோழநான நல்லஸித்தரசர்.

[9] See *Ep. Ind* Vol VII Nos 17 and 21.

[10] See *ibid.* p. 122, and compare p. 129.

[11] *Ep. Ind.* Vol. VI. p 281, No. 44

alias Tiruvêgambam-udaiyâṉ, in whose time the Tamil grammar *Naṉṉûl* was composed, and his queen Ariyapiḷḷai gave two lamps to the temple at Tiruvallam in the [3]4th year of Kulôttuṅga (III.).[1]

3.—Two inscriptions of the 27th and 33rd years of Kulôttuṅga III. record grants of land by Chôḷa-Piḷḷai *alias* Aḷagiya-Chôḷa *alias* Edirili-Chôḷa-Śambuvarâyaṉ, the son of Śeṅgêṇi Ammaiyappaṉ.[2] This chief is already known from the Poygai inscriptions of Râjarâja III., the successor of Kulôttuṅga III.[3] Two inscriptions of *Tribhuvana-chakravartin* Kônêrimêlkoṇḍa-Kulôttuṅga-Chôḷadêva record grants by Śeṅgêṇi Ammaiyappaṉ Kaṇṇuḍaipperumâṉ *alias* Vikrama-Chôḷa-Śambuvarâyaṉ.[4] As this Śeṅgêṇi Ammaiyappaṉ must have been the father of the above-mentioned Aḷagiya-Chôḷa, the two inscriptions may be safely allotted to Kulôttuṅga III. Another inscription of Kulôttuṅga-Chôḷadêva (III.?) introduces a member of the same family, named Śeṅgêṇi Minḍaṉ Attimallaṉ Śambuvarâyaṉ.[5]

4.—The chief noted under No. 2 and one of the last-mentioned chiefs seem to be referred to in two inscriptions of the 20th and 21st years at Śeṅgama, which I have accordingly allotted to Kulôttuṅga III.[6] The same two inscriptions contain the names of two other feudatories of Kulôttuṅga III., *viz.* Viḍugâḍaḷagiya-Perumâḷ, a chief of Dharmapuri in the Salem district,[7] and Malaiyaṉ Viṉaiyai-veṉṟâṉ *alias* Karikâla-Chôḷa-Âḍaiyûrnâḍ-Âḷvâṉ.[8]

5.—The Śeṅgama inscription of the 21st year refers to a certain Yâdavarâya. This title was borne by two chiefs, *viz.* Tirukkâḷattidêva[9] and his son Vîra-Nârasiṁhadêva. The former is mentioned in inscriptions of the 16th and 17th years of Kulôttuṅga III.,[10] and the other in inscriptions of the 36th and 37th years of the same king[11] and in an inscription of the 8th year of Râjarâjadêva (III.), the successor of Kulôttuṅga III.[12] In an inscription of the 15th year of Kulôttuṅga (III.), this chief calls himself 'prince Siṁha *alias* Vîrarâkshasa-Yâdavarâja, the son of Yâdavarâja *alias* Tirukkâḷattidêva.'[13] Both Tirukkâḷattidêva and his son claimed descent from the Eastern Châlukya family; for, they bore the *birudas* Vêṅgîvallabha and Śaśikula-Châlukki. The Veṅkaṭêśa-Perumâḷ temple on the Tirupati hill contains an inscription of the 34th year of *Tribhuvana-chakravartin* Vîra[n]ârasiṁhadêva Yâdavarâya (No. 71 of 1888-89). In the 40th year of Vîranârasiṁhadêva-Yâdavarâya the same temple was rebuilt.[14] Another Tirupati

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[1] See p. 122 above.

[2] No. 36 of 1893, in the Aruḷâḷa-Perumâḷ temple at Conjeeveram :— அம்மைஅப்பன் மகந் சொழப்பிள்[ளை] ஆன அழகியசொழச்சம்புவராயந், and No. 94 of 1900, at Tiruvottûr :— செங்கெணி அம்மையப்பன் அழகியசொழனை எதிரிலிசொழச்சம்புவராயன்.

[3] Above, Vol. I. p. 87.

[4] Above, Vol. I. No. 132, and Vol. III. No. 61.

[5] See above, p. 120 f.

[6] See *Ep. Ind.* Vol. VI. p. 333.

[7] See *ibid.* p. 331.

[8] மலையன் வினையைவென்றானை கரிகாலசொழஆடையூர்நாடாழ்வான்.

[9] This name is derived from Kâḷatti, the Tamil name of Kâlahasti in the North Arcot district.

[10] No. 38 of 1893, in the Aruḷâḷa-Perumâḷ temple at Conjeeveram, and No. 16 of 1897, at Takkôlam near Arkôṇam.

[11] No. 406 of 1896, at Tiruppâśûr, and No. 182 of 1894, at Tirukkaḷukkuṉṟam.

[12] No. 200 of 1892, at Kâlahasti.

[13] No. 197 of 1892, at Kâlahasti :— யாதவராஜரான திருக்[கா]ளத்திதெவர் மகனார் சிங்கபிள்ளையாரான வீரராக்ஷதயாதவராஜந்.

[14] See *Ep. Ind.* Vol. VII. p. 25.

inscription (No. 58 of 1888-89) is dated in the [8]th year of *Tribhuvanachakravartin* Tiruvêngaḍanâtha-Yâdavarâya, who may have belonged to the same family.

No. 85.—Inscription at Tirumanikuli.

This inscription (No. 165 of 1902) is engraved on the right of the entrance into the east wall of the *prâkâra* of the Vâmanapurîśvara temple at Tirumâṇikuḻi in the Cuddalore tâluka[1] of the South Arcot district. This village is called Udavi-Mâṇikuḻi by Tiruñâṇasambandar, and Udavi-Tirumâṇikuḻi in some of its inscriptions. According to the subjoined record (l. 3 f.) it belonged to the district of Râjarâja-vaḷanâḍu, and according to other inscriptions to Mêlkkâl-nâḍu, Mêṟkâṇâḍu or Mêṟkâ-nâḍu, a subdivision of Vaḍakarai-Râjêndra-Chôḷa-vaḷanâḍu, Virudarâjabhayaṁkara-vaḷanâḍu,[2] or Râjarâja-vaḷanâḍu.

The inscription is dated in the 3rd year of Kulôttuṅga-Chôḷa III. on a day which corresponds to the 12th August A.D. 1180.[3] It records the gift of 32 cows for a lamp. The donor was a native of Kûḍal, which was situated in the same district as Tirumâṇikuḻi and seems to be identical with the modern Kûḍalûr (Cuddalore).[4]

Text.

1 ஸ்வஸ்தி ஸ்ரீ [||*] புயல் பெருக வளம் பெருக்கப் பொய்யாத நான்மறையின் செ[யல் வாய்ப்ப]த்[திருமகளும் செ]ஜயமகளுஞ் [சி]றந்து வாழ வெண்மதி பொற்குடை [விள]ங்க வெல்[வெ]ந்தரடி வணங்க மண்மடந்தை மணமகி[ழ]

2 மனுவின் நெறி தழைத்தோங்கச் சக்கரமுஞ் செங்கோலுந் தனித்தனைத்துஞ் செல[5] நடக்கக்க[ற்]பக்கால[6] புவி காப்ப பொற்பமைந்த முடி சூடிச் செயபொந் [7] விரஸிஂஹாஸனத்துப் புவனமுழுதுடையாளொடும் [8] விற்றிருந்-

3 தருளிய கொப்பரகேசரிபந்மரான [9] திரிபுவனசக்கர[வ]த்திகள் ஸ்ரீகுலோத்துங்க-சொழதேவற்க்கு யா[ண்]டு மூ[ன்]றுவது[10] ஸிஂஹநாயற்று சவாபக்ஷத்து[11] பஞ்சமியும் திங்கள்கிழமையம்[12] பெற்ற ச்வாதிநாள் ஹராஜராஜவள-

4 நாட்டு உடையார் திருமாணிகுழியாளுடையநாயனாற்கு இனநாட்டுக்கூடலரசநாராயணன் எழிசைமெ[ம]ாகனை ஜனநாதக்கச்சியராயன் வைத்த திருநுந்தாவிளக்கு ஒன்றுக்கு விட்ட சாவா மூவாப்பசு நூற்[*] இ[ப்]பசு முப்பத்திரண்-

5 டும் கைக்கொண்டு இத்திருநுந்தாவிளக்கு ஒன்று[ம்] [13] ஸந்த்ராதித்தவரை செலுத்தக்கடவோம் இக்கோ[யி]லில் [14] திருமுன்னுழிகைஸபையோம் [|*] இப்படி ஸம்மதித்து இவ்[வ]ரிஸெயங்கொண்டோம் [|*] இது பன்மாஹேஸ்வர ரக்ஷை [15] ||[உ]

Translation.

(Line 1.) Hail! Prosperity! (*The king*) put on the beautiful crown in order to protect the earth to the end of the world, while clouds were abundant (*and*) increased the

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[1] No. 154 on the *Madras Survey Map* of this tâluka, where the name is spelt 'Tirumankuli.'

[2] Compare page 152 above.

[3] See *Ep. Ind.* Vol. VII. p. 171, No. 66.

[4] Compare Kôval for Kôvalûr in *Ep. Ind.* Vol. VII. p. 146. In Tamil literature Kûḍal is used as a synonym of Madurai (Madhurâ). In an inscription of Vîrarâjêndra I. Kûḍal occurs as a shorter form of Kûḍalśaṅgamam; see page 64 above.

[5] Other inscriptions read திக்கனைத்துஞ்.

[6] Other inscriptions read கற்பகாலம்.

[7] Read வீர.

[8] Read வீற்றி.

[9] Read திரிபுவன.

[10] Read மூன்றாவது.

[11] Read பக்ஷத்து.

[12] Read மையும்.

[13] Read சந்த்ராதித்த.

[14] Read திருவுண்.

[15] Read ஸ்வரரக்ஷை.

fertility (*of his country*); while the conduct (*prescribed*) in the four true Vêdas prospered; while the goddess of Fortune and the goddess of Victory were greatly delighted (*to be his wives*); while (*his*) parasol shone like the white moon; while victorious kings bowed at (*his*) feet; while the goddess of the Earth rejoiced; while the rules of Manu flourished and spread; (*and*) while (*the king's*) discus and sceptre went (*and*) ruled every region.

(L. 2.) In the third year of (*this*) king Parakêsarivarman *alias* the emperor of the three worlds, Śrî-Kulôttuṅga-Śôḻadêva, who was pleased to be seated together with (*his queen*) Bhuvanamuḻududaiyâḷ on the throne of heroes (*which consisted of*) pure gold,— on the day of Aśvinî, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month Simha,— one perpetual lamp was given to Âḻuḍaiya-nâyaṉâr of Tirumâṇikuḻi, the god of Râjarâja-vaḷanâdu, by Araśanârâyanaṉ Êḻiśaimôgaṉ, *alias* Jananâtha-Kachchiyarâyaṉ, of Kûḍal in the same *nâḍu*. For (*this lamp he*) granted 32 undying and unaging cows.[1]

(L. 4.) Having received these thirty-two cows, we, the members of the assembly (*in charge*) of the store-room[2] of this temple, shall have to maintain this perpetual lamp as long as the moon and the sun shall last.

(L. 5.) Having agreed thus, we took charge of this gift. This (*gift is placed under*) the protection of all *Mâhêśvaras*.

No. 86.—Inscription at Chidambaram.

This inscription (No. 457 of 1902) is engraved on the west wall of the second *prâkâra* of the great Śaiva temple of Naṭarâja at Chidambaram[3] in the South Arcot district. It is dated on the 88th day of the 9th year of Kulôttuṅga-Chôḻa III. and records that the king sanctioned a grant of land to the temple by a certain Kêraḷarâjaṉ (ll. 6 and 10). The land granted was situated in two hamlets of Chidambaram, the first of which bore the name Kaḍavâychchêri *alias* Tillainâyaganallûr (l. 6). Kaḍavâchchêri is found on the map about 2 miles south of Chidambaram,[4] and Tillainâyaganallûr survives as the name of a neighbouring village which has now been joined to Uśuppûr.[5] The second hamlet, Śâttaṅgudi *alias* Mahîpâlakulakâlanallûr[6] (l. 7), I am unable to identify.

Text.

1 ஸ்வஸ்தி ஸ்ரீ [|*] புயல் வாய்த்து வளம் பெருகப்பொய்யாத நான்மறையின் செயல் வாயப் பத்திருமகளுஞ்ஜயமகளுஞ்சிறந்து வாழ வெண்மதி பொற்குடை விளங்க வெவ்வேந்தரடி வணங்க மண்மடந்தை மனங்களிப்ப மனுநீதி தழைத்-

2 தோங்கச்சக்கரமுஞ்செங்கோலுந்திக்கனைத்துஞ்செல நடப்பக்கற்பகாலம் புவி காக்கப்- பொற்பமைந்த முடி புனைந்[து] விக்கிரமபாண்டியன் வெண்ட விட்ட தண்டால் வீரபாண்டியன் மகன்[7] பட எழகம்[8] பட மறப்படை படச்சிங்களப்படை [9] முக்கறுப்புண்டு அலைகடல்

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[1] Compare *Ep. Ind.* Vol. VII, p. 134, note 2.

[2] See above, p. 20, note 5.

[3] Two inscriptions from the same temple have been published in *Ep. Ind.* Vol. V. pp. 103 f. and 105 f.

[4] No. 108 on the *Madras Survey Map* of the Chidambaram tâluka.

[5] No. 107 on the same map.

[6] This surname seems to be derived from one of the titles of Râjêndra-Chôḻa I., who is stated to have defeated a certain Mahipâla; see above, Vol. II. p. 109.

[7] No. 1 of 1899 reads ...க்கள.

[8] Read முக்க.

[9] The same inscription reads எழகத்தார்.

3 புக வீரபாண்டியனை முதுகிடும் படி தாக்கி மதுரையும் அரசுங்கொண்டு ஈழ-
ஷெழைநாட்டு அம்மதுரையும் அரசும் நாடும் அடைந்த பாண்டியற்களித்தருளி
மெய்ம்மலர்ந்த வீரக்கொடியுடன் தியாகக்கொடி எடுத்துசசெம்பொன் [வி]ரஸிம்ஹ-
ஹாஸனத்துப்புவனமுழுதுடை-

4 யாளொடும் வீற்றிருந்தருளிய கொப்பரகெசரிபற்மரான திரிபுவனச்சக்ரவர்த்திகள்
மதுரை கொண்டருளின ஸ்ரீகுலொத்துங்கசொழதெவர்க்கு யாண்டு ஒன்பதாவது
நாள் எணப[த்]தெட்டினால் வ்யவஸாநஞ்செய்தருளி வந்த செய்யுமபடிபபடி [|*]
ஆளுடையாற்குச்சாத்தியருளத்திருப்பள்ளித்தாமத்-

5 திருநந்தவனஞ்செய்யவும் [இ]த்திருநந்தவனஞ்செய்கிற திருநந்தவனக்குடிகள் பெர்
இருவர்க்கு இலக்கைக்குங்கொற்றுக்கும் திருநந்தவனப்புறஇறை[பி]லியாகவும் ராஜ-
ராஜவளநாட்டுக்கிழ்வெங்கைநாட்டுப்பெருநல்லூருடையான் திருவெகம்பமுடையான
திருவனந்தி[வ]ரமுடையா-[1]

6 ஞான கொ[ள]ராஜன் பெரும்பற்றப்புலியூர் உமைச்சரணன் வடுகன் [தி]நட்ட-
மாடி பெரில் அநுஸாமகரணத்தால பலர் பக்கலும விலைகொண்ட நிலம [|*]
இவ்வூர்ப்பிடாகை கடவாய்ச்செரியான திலலைநாயகநல்லூரில் சுந்தரசொழவதிக்[கு]
மெற்கு உத்தமசொழவாய்க்காலுக்குத்தெற்கு முதற்-

7 கண்ணாற்று இரண்டாஞ்சதிரத்துக்கொலலைநிலம் ஒருமாவும் [|*] பிடாகை அச்செ-
ரிச்சாததங்குடியான மஹீபாலகுல[க]ாலநல்லூரில் குநதவைவதிக்கு மெற்கு உத்-
தமசொழவாய்க்காலுக்குத்தெற்கு நாலாங்கண்ணாற்று முதற்சதிரத்து மிகுதிக்கு-
றைவு உள்ளடங்கத்தரம் பெற்ற நிலம் அரையெ முனறு[2] மா

8 முக்காணி அரைக்காணி முந்திரிகைக்கிழ்[3] முக்காலெ நாலு மா அரைக்காணி
முந்திரிகையும் [|*] ஆககொலலை [உ]ட்பட ஊா[ப]டி நிலம் அரையெ
நாலு மா முக்காணி அரைக்காணி முந்திரிகைக்கிழ்[3] முக்காலெ நாலு மா
அரைக்காணி முந்திரிகையினால் மடக்குநிலம் அரைக்காணி முந்திரிகைக்கிழ்[3] ஒன-
பது மா முக்-

9 காணிக்கீழ் முக்காலெ முக்காணியும [|*] திருநந்தவனமும் திருநந்தவனப்புறஇறை-
யிலியுமாக ஆளுடையார் தெவதானம இவ்வூரில் பல வரைவையொடுங்கூட்டவும்
[|*] இந்நிலத்துக்கு இவ்வூர் தண்ட நிச்சயித்த காசில் மடக்கொபாதியால்
வந்த காசு ஊரில் கழிக்கவும் [|*] இப்படிக்குக்கொயிலில் திருப்-

10 பூமண்டபத்துக்கு [4]ஸமிபத்திலெ திருமாளிகையிலெ கல் வெட்டவும் [|*] திருநந்த-
வனக்குடிகள் பெர் இருவற்குந்திருநந்தவனக்குடிகள் செயது வருங்குடிமை உள்-
ளிட்டன கொள்ளாதொழியவு[ம்] [|*] பெற வெணுமென்று கொளராஜன் நம-
க்குச்சொன்னமையில் இப்படி செய்-

11 யக்கடவதாகச்சொல்லி இப்படி கணக்கிலும் இட்டுக்கொள்ளக்கடவர்களாக வரிக்குக்-
கூறு செய்வார்களுக்குஞ்சொன்னொம் [|*] இந்[நி]லம் ஒன்பதாவது முதல பல
வரைவையொடுங்கூட்டி[த்தி]நந்தவனமும் திருநந்தவனக்குடிகள் பெர் இருவற்கும்
இலக்கைக்குங்கொற்றுக்குந்திருநந்தவனப்-

12 புறஇறைபிலியுமாய் [5]நீற்கவும் இப்படிக்குக்கொயிலிலெ கல் வெட்டவும் பண்ணி
இத்திருநந்தவனக்குடிகள் அளக்கக்கடவ திருப்பள்ளித்தாமம். பெர் ஒன்றுக்கு
நாளொன்றுக்குக்குறுணி நாழியாக வந்த திருப்பள்ளித்தாமம் திருப்பூமண்டபத-
[து]க்கு முதலாக அளக்கவும் இவாகளைத்திரு-

13 நந்தவனக்குடிகள் செய்து வருங்குடிமையுள்ளிட்டன கொள்ளாதொழியவும் பண்ணு-
வது [|*] எழுதினாந் திருமந்திரஒலை ராஜநாராயணமுவெந்தவெளான்[6] [|*]

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[1] Read திவா.
[2] Read மூன்று.
[3] Read கீழ்.
[4] Read ஸம்ப.
[5] Read நீங்க.
[6] Read மூவெந்த.

எழுதி விழுப்பாயிராஜரும தனம்பாயிராஜரும் பாண்டியராஜரும் களப்பாளராஜ-
ருமம் நந்தியராஜரும் இராஜவல்லப-

14 பல்லவர[ா]யருமம் வயிராயிராஜரும் எழுத்திட்டுப்புகுந்த செய்யும்படிப்படி எழுதியது ||௨

TRANSLATION.

(Line 1.) Hail! Prosperity! (*The king*) put on the beautiful crown in order to protect the earth to the end of the world, while clouds were abundant and (*hence*) the fertility (*of his country*) increased; while the conduct (*prescribed*) in the four true Vêdas prospered; while the goddess of Fortune and the goddess of Victory were greatly delighted (*to be his wives*); while (*his*) parasol shone like the white moon; while victorious kings bowed at (*his*) feet; while the goddess of the Earth rejoiced; while the rules of Manu flourished and spread; (*and*) while (*the king's*) discus and sceptre went (*and*) ruled every region.

(L. 2.) While, by an army despatched at the request of Vikrama-Pâṇḍya, the son of Vîra-Pâṇḍya was subdued; while Êḻagam[1] was subdued; while the Maṟa army[2] was subdued; while the Śiṅgaḷa soldiers had (*their*) noses cut off and rushed into the rolling sea,—(*he*) attacked Vîra-Pâṇḍya, (*forcing him*) to turn (*his*) back, took Madurai and the throne, set up a pillar of victory, was pleased to bestow that (*city of*) Madurai, the throne and the country on the Pâṇḍya who had taken refuge (*with him*), and raised the banner of liberality, together with the banner of heroism which displayed the body (*of the tiger?*).

(L. 3.) On the eighty-eighth day of the ninth year of (*this*) king Parakêsarivarman, who was pleased to be seated together with (*his queen*) Bhuvanamuḻududaiyâḷ on the throne of heroes (*which consisted of*) pure gold, *alias* the emperor of the three worlds, Śrî-Kulôttuṅga-Śôḻadêva, who was pleased to take Madurai,—the following order was issued (*by the king*) and received.

(L. 4.) In order to lay out a flower-garden (*which shall furnish*) the garlands to be placed on (*the image of*) Âḷuḍaiyâr, and in order to (*provide*) tax-free (*land*) for the maintenance[3] of the flower-garden, (*viz.*) for (*supplying*) clothing[4] and food[5] to the two attendants who work in this flower-garden,—Tiruvêgambam-uḍaiyâṉ[6] Tiruvanantîśvaram-uḍaiyâṉ *alias* Kêraḷarâjaṉ, a native of Perunallûr in Kîḻ-Vêṅgai-nâḍu, (*a subdivision*) of Râjarâja-vaḷanâḍu,[7] purchased (*the following*) land from several persons in the name of another, (*viz.*) in the name of Uḷaichcharaṇaṉ Vaḍugaṉ Tirunaṭṭamâḍi[8] of Perumbaṟṟappuliyûr.[9]

(L. 6.) In Kaḍavâychchêri *alias* Tillainâyaganallûr, a hamlet of this village, one twentieth (*vêli*) of dry land in the second square of the first *kaṇṇâṟu* to the west of the road of Sundara-Śôḻa (*and*) to the south of the channel of Uttama-Śôḻa; and in Śâttaṅguḍi *alias* Mahîpâlakulakâlanallûr (*near*) that *śêri* (*i.e.* Kaḍavâychchêri), a hamlet (*of this*

[1] This place is probably identical with Tiruvêḍagam near Koḍimaṅgalam in the Madura tâluka, which is referred to as 'Êḍagam' by Tiruñâṇasambandar.

[2] *I.e.*, perhaps, the army of the Maṟavas.

[3] On *puṟam* see above, p. 6, note 9.

[4] With *ilakkai* compare *ilakkar* in the Tamil dictionaries, and its synonym *puḍavai* in No. 68 above, text line 4.

[5] On p. 141 above, note 13, *koṟṟu* was unnecessarily corrected into *koṭṭu*. According to Dr. Gundert's *Malayâḷam Dictionary* it means 'food, victuals, rice.'

[6] This name is derived from the Tamil designation of the Ekâmranâtha temple at Conjeeveram.

[7] See page 209 above.

[8] This is a Tamil synonym of Naṭarâja, the name of the god of the Chidambaram temple.

[9] This is one of the Tamil names of Chidambaram; see page 214 below.

village), one half (*vêli*), three twentieths, three eightieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; and $\frac{1}{320}$ of [1] three quarters, four twentieths, one hundred-and-sixtieth and one three-hundred-and-twentieth— more or less— of classified land[2] in the first square of the fourth *kaṇṇâṟu* to the west of the road of Kundavai (*and*) to the south of the channel of Uttama-Śôḻa,— altogether, including the dry land, according to the village (*accounts*), one half (*vêli*), four twentieths, three eightieths, one hundred-and-sixtieth and one three-hundred-and-twentieth; and $\frac{1}{320}$ of three quarters, four twentieths, one hundred-and-sixtieth and one three-hundred-and-twentieth of land.

(L. 8.) Of (*this*), one hundred-and-sixtieth (*vêli*) and one three-hundred-and-twentieth; $\frac{1}{320}$ of nine twentieths and three eightieths; and $(\frac{1}{320})^2$ of three quarters and three eightieths (*is*) second-crop land.

(L. 9.) (*This land*) has to be added to the various plots in this village (*which are*) the temple property of (*the god*) Âḻuḍaiyâr, as a flower-garden, and as tax-free (*land*) for the maintenance of the flower-garden. Out of the money which this village has decided to levy from this land, the money which accrues from the second-crop assessment (?) has to be deducted from (*the amount due by*) the village. This has to be engraved (*on*) stone on the wall near the *Tiruppûmaṇḍapam*[3] in the temple. The services *&c.* which have to be rendered by the attendants of (*other*) flower-gardens shall not be demanded from the two attendants of (*this*) flower-garden.

(L. 10.)[4] "Kêraḷarâjaṉ having submitted to us that (*the above request*) might be sanctioned, we ordered that it should be done thus, and directed the revenue officers[5] to enter (*that land*) as such in the account (*book*)."

(L. 11.)[6] "From the ninth (*year of the king's reign*) forward, this land has to be added to the various (*other*) plots (*of this village*) and has to be considered as a flower-garden and as tax-free (*land*) for the maintenance of the flower-garden, (*viz.*) for (*supplying*) clothing and food to the two attendants of the flower-garden. This has to be engraved (*on*) stone in the temple. The garlands to be supplied by the attendants of this flower-garden, (*and*) amounting to one *kuṟuṇi* and four *nâḻi* (of flowers) per day for each person, have to be supplied in advance to the *Tiruppûmaṇḍapam*. The services *&c.* which have to be rendered by the attendants of (*other*) flower-gardens shall not be demanded from these (*attendants*)." Written by the royal secretary, Râjanârâyaṇa-Mûvêndavêḷâṉ.

(L. 13.) (*The above*) was copied from the order received, which was written (*by the royal secretary*) and signed by Viluppâdhirâjar, Nulambâdhirâjar, Pâṇḍiyarâjar, Kaḷappâḷarâjar, Nandiyarâjar, Râjavallabha-Pallavarâyar and Vayirâdhirâjar.

No. 87.—Inscription at Chidambaram.

This inscription (No. 458 of 1902) is engraved on the same wall as the preceding one

[1] Here and in the next paragraph, $\frac{1}{320}$ is substituted for the arithmetical term *kîḻ*, and $(\frac{1}{320})^2$ for the second *kîḻ*. Compare above, Vol. II. p. 48, notes 2 and 3.

[2] *I.e.* land assessed according to the quality of the soil.

[3] *I.e.* the building in which the flowers for the use of the temple were kept.

[4] The following passage contains the order of the king on Kêraḷarâjaṉ's request.

[5] Compare above, p. 44, note 10.

[6] The following passage is an endorsement of the royal secretary. I have omitted the two words *paṇṇi*, 'having caused' (l. 12), and *paṇṇuvadu*, 'it shall be caused' (l. 13), which would make the translation unintelligible.

(No. 86). It is dated on the 118th day of the 11th year of Kulôttuṅga-Chôḷa III. and records that the king sanctioned a grant of land to the temple by a certain Vâḷuvarâyaṉ (ll. 5 and 12). The land granted was situated in the same two hamlets of Chidambaram which were mentioned in No. 86, *viz.* Mahîpâlakulakâlanallûr (l. 6) and Kaḍavây-chchêri *alias* Tillainâyaganallûr (l. 8). Chidambaram itself is referred to as Perumbaṟṟappuliyûr in Râjâdhirâja-vaḷanâḍu (l. 5), and its Śiva temple as Tiruchchiṟṟambalam-uḍaiyâr (l. 9.).

TEXT.

1 ஸ்வஸ்தி ஸ்ரீ [||*] புயல் வாய்த்து வள[ம்] பெருகப்பொய்யாத நானமறையின் செயல் வாய்ப்பத்திருமகளும் ஜயமகளும் சிறந்து வாழ வெண்மதி பொற்குடை விளங்க வெல்வெந்தரடி வணங்க மணமடந்தை மனங்களிப்ப மநு[நீதி] தழை-த்தொங்கச்சக்கரமுஞ்செ-

2 ங்கொலுந்திக்கனைத்துஞ்செல நடக்க கற்பகாலம் புவி காக்க பொற்பமைந்த முடி புனைந்து தண்டொன்றால் வீரபாண்டியன்றன் மகனை மூக்கரிந்து கொண்டு விக்ரம-பாண்டியற்கு கூடல்மாநகர் குடுத்து மீண்டதற்பின் எடுத்து வந்து பரிபவத்தால் எதிர்த்த வீரபாண்-

3 டியனை முடித்தலை கொண்டமர் முடிவில் ஜயஸ்தம்பம் நட்ட பின் வாகைப்பெரு-விரக்கொடி [1] தியாகக்கொடி உடன் எடுத்து செம்பொன் வீரஸிம்ஹாஸனத்து புவனமுழுதுடையாளொடும் வீற்றிருந்தருளிய கொப்பரகெஸரிபந்மரான திரிபுவ-னச்சக்ரவத்திகள் மது-

4 தை கொண்டு பாண்டியனை முடித்தலை கொண்டருளிய ஸ்ரீகுலொத்துங்கசொழதெ-வர்க்கு யாண்டு பதினொன்றாவது நாள் நூற்றொரு[ப]த்தெட்டினால் வ்யவஸ்தைஞ்செ-ய்தருளி வந்த செய்யும்[ப]டிப்படி [|*] ஆளுடையார்க்குச்சார்த்தி அருளத்திருப்-ப[ள்*]ளித்தாமத்திருநந்தவனமாகச்சுத்தமலி-

5 வளநாட்[டுப்]பாம்புணிக்கூற்றத்துத்தெவங்குடையான் திருப்புறம்பியமுடையான் க[பி]-லாயதெவனை வாளுவராயன் செய்விக்கிற கபிலாயதெ[வ]னை திருநந்தவனத்து குடிகள் பெர் இருவர்க்கு இலக்கைக்குங்கொற்றுக்கும் உடலாக ராஜாதிராஜ-வளநாட்டுப்பெரும்[ப]ற்றப்புலியூர் மூலபருஷை-

6 யாரில் உழைச்சரணன் திருச்சிற்றம்பலமுடையான் பொன்னம்பலக்கூத்தனும் வார-க்கியன் தெவன் பொன்னம்பலக்கூத்தனும் பக்கல் இவ்வூர் மெல்பிடாகை [2] மயி-ர்பாலகுலகாலநல்லூர்ப்பால் ஸ்ரீசுந்தரசொழவதிக்கு மெற்கு ஸ்ரீசொழகுலசுந்தரிவா-ய்க்காலுக்குத்தெற்கு ஐஞ்சாங்க[ண்]ணாற்று நாலாஞ்சதிரத்து இவர்க-

7 ள் பக்கல் விலைகொண்ட நிலத்தினுக்கெல்லை விற்பானிலத்தினுக்குக்கிழக்கும் ஓடை-க்குத்தெற்கும் புளியம்பூண்டி உடையான் அந்நியநாமகரணத்தால் விலைகொண்ட-னுபவிக்கிற நிலத்தினுக்கு மெற்கும் கண்ணாற்றுவாய்க்காலுக்கு வடக்கும் [|*] இவ்விசைத்த இந்நான்கெல்லையிலும் உட்பட வந்த விளைநிலம் [அ]ரை-

8 யெ ஒருமா முக்காணியும் வடக்கில் ஓடைநிலங்காணியும் ஆக விளைநிலம் அரை-யெ இரண்டு மாவும் [|*] கடவா[ய்*]ச்செரி ஆன தில்லைநாயகநல்லூர்ப்பால ஸ்ரீசுந்தரசொழவதிக்கு [மெ]ற்கு உத்தமசொழவாய்க்காலுக்குத்தெற்கு முதற்கண்-ணாற்று [3] மூன்றாஞ்சதிரத்துத்திருநந்தவனமாகக்கொண்ட கொல்லைநிலததினுககு எல்லை உடையார் தி-

9 ருச்சிற்றம்பலமுடையார் தெவதானம் எதிரிலிசொழந் [தி]ருநநதவனத்துக்கிழை [4] த்தி-ரும[டை]விளாகத்து மனை வானிளத்துக்கு கிழக்கும் உத்தமசொழவாய்க்காலுக்குத்-தெற்கும் விற்பான் கொல்லைக்கு மெற்கும் உடையார் திருச்சிற்றம்பலமுடை-

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[1] Read வீர. [2] Read மஹீபால. [3] Read மூன். [4] Read கீழை.

யார் தெவதானம் நிச்சயவாசகள திருநந்தவனத்துக்கு வடக்கும் [|*] ஊரப்படி [நி]லம் இரண்டு மா-

10 வும் [|*] வாச்சியன் மஹெஹாரன் திரண்டவான் குறங்குனை ராஜவசூரியப்பிரமமாராயன் பெரில் அன்னியநாமகரணத்தால் விலைகொண்ட விளைநிலம் அரையெ இரண்டு மாவும கொல்லைநிலம் இரண்டு மாவும் ஆக இவ்வூரப்படி நிலம் அரையெ நாலு மாவும் [|*] முன்னுடையாரைத்தவிர்ந்து[1] இறையிலி ஆக ஆளுடையார் தெ[வ]தானம் பல

11 வரவையொடுங்கூட்டி இந்நிலத்துக்குத்தண்ட நிமயித்த நிலஓபாதி தரஓபாதி மடக்கால் வந்த காசு ஊரிற்கழிக்கவும் [|*] இந்நிலம் விலைகொண்ட வருாணஙகள கொயிலிலெ ஒடுக்கவும் [|*] திருநன்தவனக்குடிக[ள்] பெர் ஒன்றுக்கு நாளொன்றுக்கு குறுணி நாழி ஆக வந்த திருப்பள்ளித்தாமந்திருப்பூமண்ட[ப]த்துக்கு முதலாக அளக்கவும் [|*]

12 இவர்கள் மற்றுளள திருநந்தவனக்குடிகள் செய்யுங்குடிமைகள் செய்யாதொழியவும் [|*] இப்படிக்கு திருமாளிகையிலெ கல் வெட்டவும் [|*] பெற வெணுமென்று வாளுவராயன் தான் நமக்குச்சொன்னமையில் இப்படி செய்யக்கடவதாகசசொல்லி கணக்கிலும் இட்டுக்கொள்ளக்கடவர்களாக வரிக்குக்கூறு செய்வார்களுக்குஞ்சொ[ன்]னொம் [|*] இப்ப-

13 டி செய்ய[ப்]பண்ணுவது [|*] எழுதினேன் திருமந்திரஓலை மீனவன்மூவெந்தவெளான்[2] [|*] இப்படி திருவாய் [மொ]ாழிந்தருளினார் [|*] இவை குருகுலராயன் எழுத்து [|*] இவை களப்பாளராயன் எழுத்து [|*] இவை [வ]யிராதராயன்[3] எழுத்து [|*] இவை மழவராயன் எழுத்து [|*] இவை நந்[தி]பராய[ன எ]ழுத்து [|*] இவை அமரகொன் எழுத்து [|*] இவை காடு[வெ]ட்டியெழுத்து [|*] இவை பாண்டியராய[னெ]ழுத்து [|*] இவை அனக[ர]ாயன் எழுத்து [||*]

TRANSLATION.

[The first sentence is identical with the beginning of No. 86 above.]

(Line 2.) By a single army (*he*) had the nose of the son of Vîra-Pâṇḍya cut off, gave the great city of Kûḍal (*i.e.* Madhurâ) to Vikrama-Pâṇḍya, and returned. After this, (*he*) took the crowned head of Vîra-Pâṇḍya,[4] who had started and faced (*him*) because (*he felt his*) disgrace.

(L. 3.) After having set up a pillar of victory at the end of the war, (*he*) raised the banner of victory and great heroism, together with the banner of liberality. On the one-hundred-and-eighteenth day of the eleventh year of (*this*) king Parakêsarivarman, who was pleased to be seated together with (*his queen*) Bhuvanamuḻududaiyâḷ on the throne of heroes (*which consisted of*) pure gold, *alias* the emperor of the three worlds, Śrî-Kulôttunga-Śôladêva, who, having taken Madurai, was pleased to take the crowned head of the Pâṇḍya,[5]— the following order was issued (*by the king*) and received.

(L. 4.) In order to supply clothing and food to the two attendants of the flower-garden of Kayilâyadêvaṉ,— which Tiruppuṟambiyam-udaiyâṉ[6] Kayilâyadêvaṉ[7] *alias*[8]

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[1] Read தவிர்த்து.   [2] Read மூவெந்த.

[3] Read வ—ராதிராயன் in accordance with No. 86 above, text line 14, where we have வயிராயிராஜர்.

[4] From No. 88 below, text line 4 f., it appears that this phrase implies that the king, while seated on the throne, placed his feet on the crown of the Pâṇḍya king, who thus publicly acknowledged his defeat. On previous occasions I explained the words *talai koṇḍa* by 'who cut off the head;' see above, pp. 21 and 43, and *Ep. Ind.* Vol IV. p. 219.

[5] See the preceding note.

[6] Tiruppuṟambiyam is a village near Kumbhakôṇam; see above, Vol. II. p. 381.

[7] *I.e.* Kailâsadêva

Vâḷuvarâyaṉ, a native of Dêvaṅgu[di] in Pâmbuṉi-kûṟṟam, (*a subdivision*) of Śuttamali-vaḷanâḍu, had caused to be laid out as a flower-garden (*which should furnish*) the garlands to be placed on (*the image of*) Âḷuḍaiyâr,—(*he*) purchased from Uḷaichcharaṉaṉ Tiruchchiṟṟambalam-uḍaiyâṉ Poṉṉambalakkûttaṉ[1] and Vârkkiyaṉ Dêvaṉ Poṉṉambalakkûttaṉ, (*two*) among the chief members of the assembly[2] of Perumbaṟṟappuliyûr in Râjâdhirâja-vaḷanâḍu, land in the fourth square of the fifth *kaṉṉâru* to the west of the road of Śrî-Sundara-Śôḷa (*and*) to the south of the channel of Śrî-Śôḷakulasundarî in Mahîpâlakulakâlanallûr, a hamlet in the west of the village. The boundary of (*this land is*) to the east of the land of the seller, to the south of a water-course, to the west of the land purchased in the name of another[3] and enjoyed by Puḷiyambûṇḍi-uḍaiyâṉ, and to the north of the *Kaṉṉâṟṟu*-channel. One half (*vêli*), one twentieth and three eightieths of wet land enclosed in these four boundaries thus described, and one eightieth of land (*occupied by*) the water-course in the north,—altogether, one half (*vêli*) and two twentieths of wet land.

(L. 8.) For the flower-garden (*itself he*) purchased dry land in the third square of the first *kaṉṉâru* to the west of the road of Śrî-Sundara-Śôḷa (*and*) to the south of the channel of Uttama-Śôḷa in Kaḍavâ[y]chchêri *alias* Tillainâyaganallûr. The boundary of (*this land is*) to the east of the side[4] of the houses of the *Tirumaḍaiviḷâgam*[5] on the east of the flower-garden of Edirili-Śôḷaṉ, (*which is*) the temple property of the god Tiruchchiṟṟambalam-uḍaiyâr, to the south of the channel of Uttama-Śôḷa, to the west of the dry land of the seller, and to the north of the flower-garden of Nichchayavâśagaṉ, (*which is*) the temple property of the god Tiruchchiṟṟambalam-uḍaiyâr. According to the village (*accounts*), two twentieths (*vêli*) of land.

(L. 10.) In the name of another, (*viz.*) in the name of Vâchchiyaṉ Mahêśvaraṉ Tiraṇḍavâṉ Kuṟaṅgaṉ *alias* Râjasûrya-Brahmamârâyaṉ, (*he*) purchased (*these*) one half (*vêli*) and two twentieths of wet land[6] and two twentieths (*vêli*) of dry land,[7]—altogether according to (*the accounts of*) this village, one half (*vêli*) and four twentieths of land.

Having bought out the former owners and having added (*this land*) to the various plots (*which are*) the temple property of (*the god*) Âḷuḍaiyâr as tax-free (*land*),—the money that accrues from the second crop (*according to*) the land assessment (?) (*and*) the class assessment[8] which (*this village*) has decided to levy from this land, has to be deducted from (*the amount due by*) the village. The documents of the sale of this land have to be deposited in the temple. The garlands amounting to one *kuruṇi* and four *nâḻi* (of flowers) per day for each of the attendants of the flower-garden have to be supplied in advance to the *Tiruppûmaṇḍapam*.[9] These (*attendants*) shall not be bound to render the services rendered by the attendants of other flower-gardens. This has to be engraved (*on*) stone on the wall of the temple.

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[1] This name means 'the dancer in the golden hall' and is synonymous with Naṭarâja, the deity of the Chidambaram temple; compare above, Vol. II. p. 253.

[2] *Parushai* is a corruption of the Sanskrit *parishad*; compare *Ep. Ind.* Vol. V. p. 43, note 2.

[3] Compare No. 86 above, text line 6.

[4] *Vaṉilam* is perhaps the same as *vâl-vichchu*, 'the length of a house from the front to the back-door.

[5] See above, p. 24 and note 3.

[6] According to text line 6, these $\frac{1}{2}$ and $\frac{2}{20}$ *vêli* of wet land were situated in Mahipâlakulakâlanallûr.

[7] These $\frac{2}{20}$ *vêli* of dry land were situated in Kaḍavâychchêri: see text line 8.

[8] Compare above, p. 213, note 2.

[9] See *ibid.* note 3.

(L. 12.) "Vâluvarâyaṉ himself having submitted to us that (*the above request*) might be sanctioned, we ordered that it should be done thus, and directed the revenue officers to enter (*that land*) in the account (*book*)." [1]

"Thus it should be caused to be done." Written by the royal secretary, Mîṉavaṉ-Mûvêndavêḷâṉ.[2]

(L. 13.) "Thus (*the king*) was pleased to order by word of mouth." This (*is*) the signature of Kurukularâyaṉ. This (*is*) the signature of Kaḷappâḷarâyaṉ. This (*is*) the signature of Vayirâdh[i]râyaṉ. This (*is*) the signature of Maḷavarâyaṉ. This (*is*) the signature of Nandiyarâyaṉ. This (*is*) the signature of Amarakôṉ. This (*is*) the signature of Kâḍuveṭṭi. This (*is*) the signature of Pâṇḍiyarâyaṉ. This (*is*) the signature of Anagharâyaṉ.

No. 88.—Inscription at Srirangam.

This inscription (No. 66 of 1892) is engraved on the left of the entrance to the north wall of the fourth *prâkâra* of the Raṅganâtha temple on the island of Śrîraṅgam near Trichinopoly. It is dated in the 19th year of Kulôttuṅga-Chôḷa III. on a day which corresponds to Tuesday, the 12th November A.D. 1196,[3] and recorded an order of the king, the contents of which are lost.

Text.

1 ||— ஹரி [:] ஸ்வஸ்தி ஸ்ரீ[||*] புயல் வாய்த்து மண் வளர புலி[யா]ணையும் சக்கரமுஞ்செயல் வா[ய்த்]த மநுநூலுஞ்செங்கோலுந்திசை நட[க்]க[க்]கொ[ற்]றவ[ந்]ட[ன்] திரு மகிழ்கொடுங்கலி [நீ]கட-

2 க்குளிர் வெண்குடைக்கற்பகாலம் படி கவிக்கக்கதிரவன் குலமுடி கவித்து[த்]தநி யாணை விட்டாண்மை செய்[து] வடமன்ன[ெ]ரத்தறைப்படுத்தி [மு]னிவாறக்கச்[சி பு]க்[கு] மு[ழு]த[ா]-

3 சையுந்திறை [க]வர்ந்து தண்டொ[ன்]றால் வழுதி மைந்தனை [4] மூக்க[ரி]ந்து [5] தமிழ்மது[ரை]ா [கொ]காண்டு வி[க்ர]மபாண்டியற்க்குக்கொடுத்து மிண்ட[6] பின் பரிபவத்தாலெடுத்து வந்து நெட்டு-[7]

4 [ரி]லெதிர்ந்த [8][விர]பாண்டியனை முடித்தலை கொண்டமர் முடித்தவன் மடக்கொடியை வே[ளம்] எற்றித்திருவிழந்த தென்[ன]வநுஞ்சேரலநும் [9] வணைஞ்சியரிய[ணை]யின் [10] கி[ழிரு]க்க அவ[ன்] மு[டி] மேல-

5 டி வைத்துப்ப[டி] வழங்[கி] மு[டி] வழங்கி பா[ண்டி]யற்கு வி[டை] கு[டு]த்து கொடி வழங்கு வி[லவ]ற்[க்கு] கெ[ாற]வ[ர] பெறு திரு வ[ழ]ங்கி [வீர]கேரளன் வி[ர]ல் தவிர்த்து வெ[ன்றி] கொண்டு[11] வன்[கிள]றஞ்ச[ப்ப]ாரதிய வா[ழ்வருளி]-

6 [ப்பரி]கலத்தில[மு]தளித்துப்பருதி கு[ல]பதியென்னுந்திருநா[ம]ம் பு[ரி]த்த பாண்டியர்[கி]ரு[ந்தி]யமும் ப[ரி]சட்டமுமிலங்குமு[ணி]க்கலனும் [ந]ல்[கி] [12] தியாகவீரகொடியெடுத்து [வ]ா[ன]க வீரக்கழல கட்டித்[திக]கெட்டுமே-

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[1] Compare above, p. 213, note 4.

[2] Compare *ibid.* note 6.

[3] See *Ep. Ind.* Vol. IV. p. 219, No. 17.

[4] Read முக்க.

[5] No. 170 of 1902 reads தமிழ்.

[6] Read மீண்ட.

[7] Read நெட்டூ.

[8] Read வீர.

[9] No. 170 of 1902 reads உத்திறைஞ்சி.

[10] Read கீழி.

[11] Read [illegible]

[12] Instead of the passage beginning with தியாக and ending with புகழ்திட்ட, No. 170 of 1902 reads :— சமுத்தாந் முடி வாழ வாழ்ந்தாளிணை சூட்டி.

7 வல் கெட்டப சக்கரவெற்பில் புகழெழுதிப்பச்செம்பொந் வீர[ஸி]ஹாஸனத்துப்புவன-
முழுதுடையாரொடும் [1]விற்றிருந்தருளிய கொப்பரகெசரிபன்மரான திரிபுவனச்-
சக்கரவர்த்திக[ள் மதுரை] கொண்-
8 டு பாண்டியன் முடித்தலை கொண்டருளி[ய] ஸ்ரீகுலொத்து[ங்]கசொழதெவற்கு யா-
ண்டு ௰௬ ஆவது வ்ருஷ்சிகநாயற்று அபரபக்ஷத்து பஞ்சமியுஞ்செவ்வாய்க்கிழமையும்
பெற்ற பூசத்து [நா]ள் வரவா-
9 ஊஞ்செய்தருளின திருமுக[ப்]படி ||— ஸாதக் ஒதாஷாத் நிருபாணாம் காரணம் [|*] ஸ்ரீராமசந்த்ரவஸ்ய ஸாவதக:[2] ஸாமந்தக: வாச ||— நம் வரியிலாற்க்கு
நம் குறைபற்றில் பூ-[3]

TRANSLATION.

(Line 1.) (*Obeisance to*) Hari (*i.e.* Vishṇu) ! Hail ! Prosperity ! (*The king*) put on the crown of the race of the Sun, while clouds were abundant and (*hence*) the land was fertile; while the commands (*sealed with the crest*) of the tiger, the discus, the rules of Manu, (*by*) which (*good*) conduct prospered, and the sceptre ruled (*every*) region; while the goddess of Fortune rejoiced (*to be united*) with the king; while the cruel Kali (*age*) perished; (*and*) while the cool white parasol (*of the king*) overshadowed the earth to the end of the world.

(L. 2.) (*He*) despatched matchless elephants, performed heroic deeds, prostrated to the ground the kings of the North, entered Kachchi when (*his*) anger abated, and levied tribute from the whole (*northern*) region.

(L. 3.) By a single army (*he*) cut off the nose of the son of the Vaḻudi (*i.e.* the Pâṇḍya king), took the Madurai of the Tamiḻ (*country*) and gave (*it*) to Vikrama-Pâṇḍya. (*He*) took the crowned head of Vîra-Pâṇḍya,[4] who, after (*the* Chôḷa *king*) had returned, started because (*he felt his*) disgrace and faced (*him*) at Neṭṭûr. (*He*) put an end to the war and caused his (*viz.* the Pâṇḍya's) young wife to enter (*his*) harem (?).[5]

(L. 4.) When the Tennavaṉ (*i.e.* the Pâṇḍya king), who had lost (*his*) fortune and the Śêralaṉ (*i.e.* the Chêra king) came (*to the* Chôḷa *king*), bowed (*to him*) and sat down at the foot of (*his*) throne, (*he*) placed (*his*) feet on the crown of the former, granted (*him*) land, granted (*him*) a crown, and gave the Pâṇḍya permission (*to go*); and to the Villavaṉ (*i.e.* the Chêra king), who (*formerly had*) distributed crores, (*he*) granted a fortune which (*other*) kings could not obtain.

(L. 5.) (*He*) cut off a finger of Vîra-Kêrala and saw (*his*) back (*i.e.* put him to flight); (*but*), when (*the latter*) came and bowed (*to him*), (*he*) bestowed riches (*on him*) in public[6] and gave (*him*) to eat from the (*royal*) plates.

(L. 6.) To the Pâṇḍya who bore the glorious name of 'chief of the family of the Sun' (*he*) granted great treasures, robes, and vessels (*set with*) brilliant jewels. (*He*) raised the banner of liberality and heroism and put on the *vâgai*[7] (garland) (*and*) the ankle-rings of heroes. The eight quarters obeyed (*his*) orders, (*and his*) fame shone on the mountain surrounding (*the earth*).[8]

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[1] Read வீற்றி.
[2] Read ஸாவதா.
[3] The remainder of the inscription is lost.
[4] See above, p. 215, note 4.
[5] The word *vêlam* is not found in the dictionaries. It is perhaps connected with *vêl*, 'Kâma, desire, lust.'
[6] Literally, 'so that the (whole) earth knew (it).
[7] The tree *Mimosa flexuosa*. Garlands of the flowers of this tree are worn by conquerors.
[8] Instead of the two last sentences, No. 170 of 1902 has:—"(He) placed (his) pair of feet—may (they) prosper long!—on the crown of the king of Îḻam."

(L. 7.) In the 19th year of (*this*) king Parakêsarivarman, who was pleased to be seated together with (*his queen*) Bhuvanamuḻududaiyâr on the throne of heroes (*which consisted of*) pure gold, *alias* the emperor of the three worlds, Śrî-Kulôttuṅga-Śôḻadêva, who, having taken Madurai, was pleased to take the crowned head of the Pâṇḍya,[1]— on the day of Pushya, which corresponded to a Tuesday and to the fifth *tithi* of the second fortnight of the month Vṛiśchika,— the following order was issued (*by the king*).

(L. 9.) This (*is*) the everlasting great order of the holy Śrîraṅganâtha (*who is*) the cause[2] of the creation, protection and destruction of the three worlds.[3]

To our revenue officers[4] . . . .

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[1] See above, p. 215, note 4.

[2] *Kâraṇam* is meant for *kâraṇasya*, which would, however, offend against the metre.

[3] In this Sanskrit verse the king's order is represented as emanating from the god of Śrîraṅgam himself.

[4] See above, p. 44, note 10.

